

# THE POPE'S PARLIAMENT, CONTAINING A PLEASANT AND DELIGHTFUL HISTORIE, WHERIN are throughly deliuered and brightly blazcd out, the paſtry trash and trumperies of him and his peſting Prelats, their malices, diſ- cord, and diſſentions, their ſtomacke and malice at Pope Ioane, their ſtuffing and foifting of matters for defence of her, and their Antichristian practiſes, for maintenance ~~of her pompe and auarice.~~

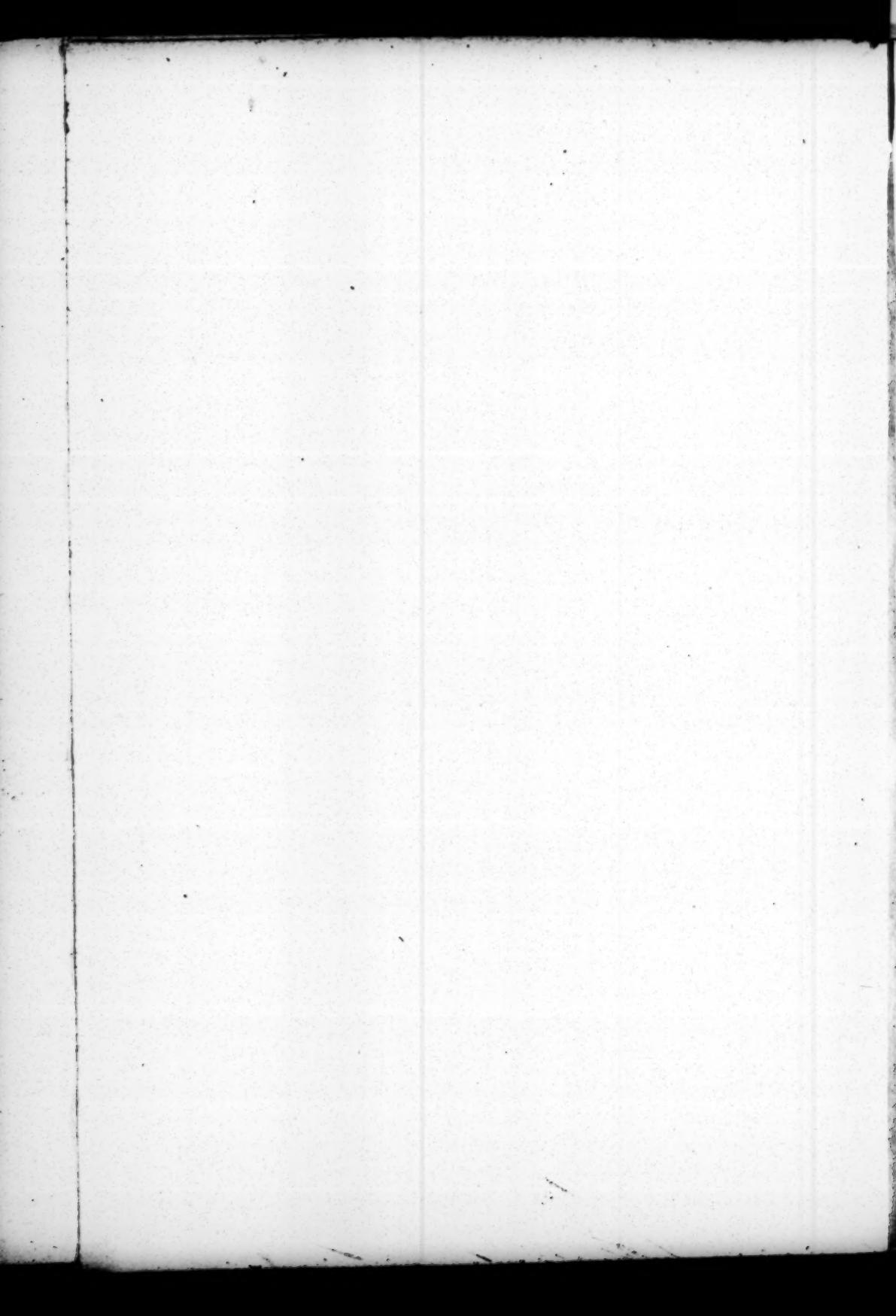
Whereunto is annexed an Anatomie of Pope Ioane, more ap-  
parantly opening her whole life and ſtore.

Written by JOHN MAYO.

*Quis tulerit Graecos de ſeditione querentes?*



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TO THE RIGHT WOR-  
SHIPFUL SIR GEORGE TREN-  
CHARD KNIGHT, CAPTAINE OF  
Weymouth Castle , and one of the Deputie Lieutenants of  
the Countie of Dorset, *John Mayo* wisheth all increase  
of worship and honorable vertues, and at last a  
crowne of eternall glorie.

**N**O heart can sufficiently conceiue , much lesse anie  
tōgue is able with words to expresse, the singular cō-  
fort , ioy and vtilitie , that a Christian hath in this  
most daungerous pilgrimage , in beholding the faire  
beautie of the Lord, in visiting his holy Temple, and  
in learning his dutie towards God, his Prince , and  
neighbours , according to the mind of the holy Ghost expressed in the  
Scriptures. This is of such great weight and importance , that it doth  
deliuere vs from euerie euill worke , quencheth all the firie darts of the <sup>Psal.27.4.</sup> 2.Tim.4.18.  
wicked, checketh and choketh all fickle and transitorie vanities, and ma-  
keth glad, cheereth and cherishest the conscience of man in all changes  
and chaunces of this mortall life whatsoeuer. This is of such singular  
force and operation, that it entreth through (as the Apostle saith) even <sup>Heb.4.12.</sup>  
unto the diuiding asunder of the soule, and of the spirit, & of the ioynts,  
and the marrow , purfying our hearts through faith in Christ Iesuſ,  
and infilling the heauenly drops of his grace into our hard and ſtonie  
hearts, to ſouple and ſoften the ſame. This is ſuch a precious balme, &  
ſoueraigne antidote, that it healeth al' our maladies and infirmities,  
and ſuch a lanterne to our feet and light to our pathes, that it doth de-  
liuer vs from the power of darkneſſe, and tranſlateth vs to the kingdome  
of Christ , putting upon vs , vniuersam illam πανοπλιαν, that ſame <sup>Ephes.6.</sup>  
complete armoř of a godly man , that we may ſtand againſt all the af-  
faults of the deuill. O how deare and ſweete was this to that bleſſed  
king Dauid: how beloued of Saba Queene of Aethiopia: how preciouſ

## THE EPISTLE DEDICATORIE.

2.1.1.1.5. to Eunuchus, Cornelius, Eunice Timothies mother, & Lois his grandmother, with many others : and how comfortable and delectable to the Apostles, martyrs, and confessors. Vanitie is vaine, and all things in the world are but vanitie, besides the loue of God, and his onely seruice.

Seeing then, that the word of God is of such efficacie & excellencie, and hath in it such a secret and hidden Manna : necessarie it is that Man which is borne of a woman, and hath but a short time to live, should with all humblenesse and sobrietie, read, learne, and inwardly digest the same, and with diligent studie and contemplation, employ the course of his warrefare therein. God made living creatures (saith Chrysostome) for man : but he made man for himselfe. How for himselfe ? onely to glorifie his name, to serue him with feare, and reioyce unto him with reverence. He made him after his owne similitude and likenesse : he gaue him his lawes and commaundements : and therefore he onely ought to gine attendance to them, and to continue in learning of them, that through patience and comfort of them he might haue hope, faith, and immortalitie in Iesus Christ. Euerie one must further (as farre foorth as he can) the building of Gods Temple. If he can not bring gold, siluer, or precious stones, he must bring minima quæq; pelles, & caprarum pilos, the least things he hath, skins, and the haires of Goates. We must not be idle in Gods great haruest, neither secure in these perillous times : we must never cease to labour and learne, trie out and discerne God from Belial, Christ from Antichrist, godly and sincere doctrine, belonging to the true worshipping of God, from erronious and damnable tending to superstition and idolatrie, according to that blessed saying of Saint John: Beleeue not euerie spirit, but trie the spirits whether they be of God.

2.1.1.4.1.

These reasons (right Worshippfull) being weighed and thoroughly considered by me, I was not a little spurred and pricked forward something to take in hand, that might testifie and shew my zeale and fervent affection to the same. And by chaunce taking Platina (though a shamefull parasite for the Popes, yet in manie places truly painting and publishing their filthinesse and abominations) I lighted vpon Pope Joane, of whom he writheth and craftily cloaketh, in the life of Iohn the eight. Noting the historie, and perceiuing what a miraculous token it was sent of the Lord, to the subuersion of poperie, and to the vtter confusio[n] of that purple whore : I framed thereupon a Parliament, though but a fiction, yet plainly declaring the great choler and indigna-

## THE EPISTLE DEDICATORIE.

indignation that the Pope and his Prelats have at the name of Pope Ioane, their palpable blindness, and malcontent stomackes, their greedie and insaciable hunger for money, their mutinous dissencion and antichristian practises that be among them, and their spitefull enuie and enimie against the true professours of the Gospel: whereunto I annexed an anatomie of Pope Ioane, more manifestly opening their clouted soifts, and excuses for her, and more apparantly revealing her whole life and storie.

This (right Worshopfull) I boldly offer vnto you, although it may import small manners and little modestie in me: assuming so vp on your courtesie, as I assure my selfe you will vouchsafe of my good will and accept of the matter. The matter indeede (I confesse) is such, as deserueth to be handeled of a graue and learned diuine, and can not by reason of my ignorance and small knowledge, be so cunningly and clearkely described, as it ought: yet I doubt not, but it is so handled, as you shall see Pope Ioane painted out in her colours, and behold (as it were) in a glasse, the loathsome corruption and peruersnesse of the Romane synagogues: howsoever it be, I am to craue pardon of skillesse attempt, shrowding my selfe wholy and solie vnder your courteous protection: promising, that if hereafter either my wit or skill shall be able to yeelde anie better fruite, I will offer it at your Worships shrine. For you are the Saint to whom in heart I owe most dutifull deuotion, being such a lampe and light of iustice and good gouernement in this our Countie of Dorset, such a fautor and friend of vertue and good literature, such a furtherer and faouurer of truse Christian religion, and of the preachers and ministers there-of, and so wise, well affected, and giuen euerie kind of wayes, that I should rather embeazole, then illustrate your condigne prayse. What godly and Christian orders be obserued in your house? How seruent and forward are you always in her Maiesties seruice, in defense of the realme against forreine invasions, and in detecting and punishing those, that wilfullie disturbe, and seeke to subuert our happie state and gouernement? Rightly do you aduaunce the great worship and credite of your house, and truly tread the steppes of your famous auncestours. For as that noble knight sir Thomas Tren-<sup>Grafton in  
the 21. yeere  
of the reigne  
of king Hen-</sup>chard your grandfather, in the time of king Henarie the seventh, was riethe 7. commended and renowned, and greatlie thanked of the king 1505.

## THE EPISTLE DEDICATORIE.

his maister, for receyuing with all humanitie and reuerence, Philip king of Castile and Lion, Archduke of Austrich and Burgoine, and Earle of Flaunders, who was the kings louning and faithfull friend, and of old familiaritie and acquaintance togither, being driuen by force of weather to the port of Weymouth: so your worship within these few yeares haue beene not a little commended and renowned, and greatly thanked of her gracious Maiestie, for nobly entertaining Lewys of Burbon, prince of Condee, being driuen to land at the same place. I could vse further discourses to this effect, but fearing the censure of smoothing, and hoping you will deine as well of the poore mans mite, as the rich mans treasure, and shadow this my slender labour under the wings of your tuition, I surcease any longer to interrupt your serious affaires, suppliantly crauing of the Almighty, to augment his graces and vertues in you, that after your short pilgrimage here ended, you may rest with the Israel of God, in endlesse blisse and felicitie.

Your Worships at commandement,

JOHN MAYO.

## To the Christian Reader.

**D**oubtlesse, thou maist maruell, and much mislike(good courteous Reader) that I, who am but a tender suckling, and novice in good letters, should presume so far, as to take in hand and publish that , which I haue rawly and rashly contriued, being a matter meete and requisite for a graue and perfect diuine. Certes I cannot altogether excuse my selfe in this behalfe : for I am not so blinde, as not to see, nor so impudent, as not to confesse my knowledge to be such, as is fitter to be concealed then reuealed, and deserueth rather silence and reiection, then any affection or cōmendation. Howbeit, I am of the mind of learned Seneca : *Malē mihi esse malo, quād molliter.* I had *Seneca. 33.* rather be counted foolish and impudent, by offering such simple stufce as mine *Epiſt.* insufficiency can affoord, then slouthfully to ſit ſtill in the market place, and to be neither idle nor well occupied : especially in that matter that might ſhew the daſtardly cowardnes, & baſtardly cauſes of our aduersaries, who are ſuffered (by reaſon of a few currish & cursed ſchismatikes of our owne breeding that haue diſturbed our quiet ſtate and gouernment, and troubled not a little many godly and learned men ) too muſh to wallow & welter in their owne loathſome ſecuritie, and to ſleepe (as they ſay) in *vtramuis aurem*, ſoundly and roundly with little or no contradiction. What? *Credimus auctos hōstes*, do we thinke that they are gone? Do we beleeue that they are cleane extinct, & extirpate? and that all their treacheries, treaſons, & maſſacres, are dead and buried? No, no, this our ſilence towards them doth breed the more violence in them, and will (I feare) heape greater firebrands of troubles vpon vs. Our owne dangerous and gnawing Vipers(God be thanked) are wel tamed & ſufficiently curbed, ſo that they dare not once ſo muſh as to peep vp their heads. Now let vs haue a vigilant eye, and diligent care to these arch-enimies, leaſt they being better armed with fire and ſword, then with the ſcriptures and Doctors , do worke our wo, and make vs buy repenſance at too hie a rate. The times were neuer ſo daungerous, as they be now. Men were neuer ſuch *ἄνων*. *Sine pace,* *στι, σταθός, καὶ μεγάλεις*, as they be now : and neuer greater perils were han- *Criminatores,* ging ouer our heads. The Pope neuer beſtitred himſelfe more then he doth: *Proterus.* the Cardinals, priеts, monkes, friers, and all the rabblement of them, did neuer intend more miſchiefe againſt vs, then they do now. For the ſame Proclamation is practiſed now in Rome among them, that was ſomtime in the couſel house of Ephesus: *Nemo inſtrum frugi eſto.* Let no good man be among vs. Therefore let vs look vnto them in time, and beware of their leauen and maliciousnes, and let me not be too hardly censored, because I haue aduentured to offer vnto thee this ſimple Treatise called, *The Popes Parliamēt*, wherin thou maieſt ſee a whole packe of Romiſh trumperies , and Antichriſtian illuſions. Conſtrue well my meaning, and accept my good will: willing by the one , to do thee the best good I could, and declaring by the other, my heartie zeale & affection, for the aduancement of Gods true religion, and for the ſuppreſſion of impious ſuperſtitio: howſoever thou deeme of it, I am comforted with this. *Tantum emit vidua duobus minutis, quantum emit Petrus, relinquens retia, & quantum Zacheus dando dimidium patrimonij ſui.* And ſo farewell.

Thine in the Lord I O H N M A Y O .



## Candido Lectori. I. O.

**V**isne Antichristi vestigia cernere? visne  
Romanam praxim cernere? Lector ades.  
**V**is Papæ Synodus conflatam mordicūs æstro,  
Bile, superciliis cernere? Lector ades.  
**V**isne Papistarum discrimina, prælia, rixas,  
Iurgia, præstigias cernere? Lector ades.  
**V**in' tu fæminea contagia dira Iohanne  
Papæ olim Roma cernere? Lector ades.  
**V**in' mores, vitamque suam quam turpiter actam,  
Vin' mortem horrendam cernere? Lector ades.  
Lector ades, librum hunc eme, per lege, protinus ipse  
Hac plane & plenè suppeditata feres.  
Sume ergo placide, iucundo sumito vultu,  
Authori grates pectore redde tuo.

*Floridus Mai est, redoletq; mensis.*

*Floridus Mayo est, redoletq; noster.*

*Præbet halantes niueosq; flores,*

*Alter & alter.*

*Huius ast flores remanent, vigentq;*

*Illiis flores pereunt, caduntq;:*

*Fulgidos veros, rutilosq; flores*

*Collige lector.*

In

## In commendation of the Author.

Sweete May is come, that winters frost opprest,  
Whereat the birds their siluer notes displeses,  
(As if that Boreas blastes had reau'd their rest,  
And Phœbus rous'd from denne with golden rays,  
Comes with his shuning beames, bringing them newes  
Of weather faire, whicb as they would ensewes.)  
The May is come that makes the shrubs to sing,  
Whose rubie stremes descries the flow-worms watchs,  
And Philomela sings and feares no stung  
Of wrath, but quiet naps in rest she catchs.  
Each bird on toppe of tree with mirth resounds,  
Welcome sweete May, by whom our blisse rebounds.  
Our May, faire knowledge is, error the frost  
That nipt trutches Laurell bougbes and flowers faire,  
The Protestants the birds that sorrow lost  
To see undoubted truth to them repaire:  
The Philomela shewes our noble Queene,  
The blindfold Pope, the flow-worme cloath'd with teeme.  
May brings greene buds, blooming with blossomes bright,  
Flora yeelds Poesies, May yeelds flowers diuine,  
Surpassing May dimming her glistening light:  
As Sol doth cause sweete Cytharus beames to pine.  
No labour doth his reaching minde forgoe,  
Whereby (O Reader good) thy good may grow.  
Sitting in harbours greene with vertues grace,  
Not in the chambers of fond Venus lust:  
He meanes to make his pen tourney apace,  
To shew the truth, and rub off errors rust.  
Then bithyn youth repaire with Echoes lande,  
Give May due thankes, his prase deseru'd appland.

Robert Foord.

B.



## THE ARGUMENT OF THIS TREATISE.

The Pope goeth in his soleinne procession : by the aduise of Cardinall Allen he passed through that streeete, where the Marble image of the woman Pope Ioane was erected , and yet standeth, representing her filthinesse and abomination : he looketh vpon it, and with the sight thereof is so strangly afrighted, that he ran backe againe like a mad man, to the great admiration of the people. The next day he called his Cardinals, and held a Parliament in his Consistorie : where three questions were propounded & agreed vpon. The hollow chaire of Porphiric stone, vsed for the proofe of the Popes humanitie , was torne in peeces. The Marble image of the woman Pope Ioane was broken down, and all the English catholikes were exiled and commanded to packe out of Rome the next day. They seeing the Popes holy displeasure against them, concluded togither to giue him a thousand Florens , and euerie yeere after so much, if so be that they might haue his blessed fauour and permission to abide in Rome : whereupon the Pope absolueth and recal- leth them , and taketh them into his gracious liking againe.



# THE POPES PARLIAMENT.

 Regoric the fourteenth, now Pope of Rome, no Franciscus Zanrabella. Papa meere naturall man, but Lord of Lords, and king facit quicquid of kings, and more then God, as his adherents are libet, etiam illi- blindly perswaded: after he had satte in the chaire cita: & est plus of Porphirie stone, of some called the chaire of quam Deus. ease, or hollow stole of easement, for proesse of his humanitie: mounted vp aloft in his gaudie Pontificalibus, and passing in his soleerne procession, from S. Peters church to La-  
terane, by the meanes of Cardinall Allen an English fugitiue, a man much favoured and fancied of the Pope and his prelatz, he tooke his way straight forth, and did not passe vndirectly by other streetes (making his way somewhat the longer) as his pre-  
decessours haue vsed to do, for the space of 500. yeres and moze: Where by the way he saw the marble image of the woman Pope Ioane, lying in trauel, who going that way, streined with pains, betweene Colosse, and S. Clemens church brought forth & died, and (as they say) was there buried. Looking vpon the image, and noting the fashion, proportion, and prodigie of the same, he was vpon the sodaine astonied, and as one bereft of his wits: A straunge thing, in such in so much, that in a great chafe and furie, throwing off his an earthly Myter, casting away his Vire, regarding neither his pon-  
tificalls, nor procession, he shooke vp his old crooked ioyntes, God, surely. and ran backe againe, as fast as his heeles could fling, to his Pallace, leaving behinde him the Cardinals, bishops, priestes, and all the rest of the people.

Strange was the sight, and rare was the accident, that he  
**B y**

## THE POPES PARLIAMENT.

This is the  
blind opinion  
of his pa-  
rasites.

Ouid. Meta-  
morp. 15.197.

Plut. in vita  
Romuli.

Ben. Cardi-  
nalius.

2. Thess. 2.4.

Cardinal Al-  
len, not a lit-  
tle grieved  
with the  
Popes mis-  
fortune.

Rom. 8.

which is equall with the Patriarks, aboue kings and Empe-  
rours, and one that is al, and above all, that cannot erre by any  
meanes possible, should haue such a foule blot to his holinesse, as  
not to remember himselfe, as though he had dranke of the riuere  
Lethe in hell, *Qua prateritarum rerum fertur obliuionem indu-*  
*cere: and so to runne and rage, as though the water of the lakes*  
*in Ethiopia had beeene in his belly: Quos si quis fauibus hauisit,*  
*Aut furit, aut patitur mirum grauitate soporem.* Yea, it was such  
a supernaturall euent and aspect, as the beholders thereof, and  
all they that heard of it, did descant diversly vpon it, and were  
stroken into no small admiration therewith. Some said, he had  
a celestiall motion in him, and feared, lest he shold be taken vp  
into heauen, as Romulus was. Some said, he was verie ill at  
ease, & doubted lest dirges shold be sung for his soule the next  
day. Some said, he had the spirite of Hildebrand, who being  
but Cardinal, did beate Pope Alexander with his fist, and kept  
him prisoner. Some said, the marble image was the cause there-  
of, and wished it had never beeene there erected. Some laid all the  
blame vpon Cardinal Allen, the Popes sweete deareling, & said,  
that he was worthy to haue sharpe and severe punishment for  
it. Some also led with a better spirite then the rest, said, that the  
Pope surely was Antichrist that man of sin, sitting in the church  
of God, & shewing himselfe aboue all that is worshiped or called  
God, & that this was a most lively & manifest token therof, shewed  
of God, to the confusion & ouerthrowing of that beast. But Car-  
dinal Allen (god ma) was moze the al the rest, not a little terri-  
fied & tottered with this chance, yea, he was so nipt in the pate, &  
stroken with such a paralyticall passion, that his Cardinals hat  
would scarce abide vpon his shauen crowne. Wherefore he with-  
drew himselfe from the companie, & with al speed he could, went  
to his lodging, & there locking himselfe fast into his study, he mu-  
sed & ruminated vpon the matter, & at last fel into these speaches  
with himselfe. Now must I needs beleue, that all things worke  
vnto god, vnto them that be in Christ Jesus: and that truth wil  
conquer falsehood, though it be never so finely or freshly coloured.  
Now must I perforce confess, though never so unwillingly, that  
the truth of God is mighty, & shal preuaile: that if the God of Is-  
rael

# THE POPES PARLIAMENT.

rael comes into the Temple, the idoll of Dagon must needs fall 1. Reg. 5.  
 downe : that darkenes shall flee before the light : and the more  
 fiercely mans wiſdome shall withstand, the more glorious shall  
 God be in his victorie. Now alas must I affirme that , which  
 erſt I haue vehemently and vauntingly denied, that Rome is  
 the great citie of Babylon, that the Pope is Antichrist, that son  
 of perdition , and that the Romane Church is the verie syna-  
 gogue of Sathan. For what maruellous miracles hath God  
 shewed, that he is highly displeased and offended at vs : What  
 ſtrange ſignes and tokens , that he abhorreth and abandoneth  
 our religion, and the professors therof ? What lively and plaine  
 demonstrations, that we are children of vnruth, children that  
 will not heare the law of God ? Is Peters ſuccellour, Chriftis  
 vicar, the ſhepherd of the vniuersall Church, now an Apoſtata,  
 and an enemie to God? Is our Catholique, Apoſtoliue, auten-  
 tiue, and mother Church, become an harlot, corrupt and putri-  
 fied ? Are all our ornaments, orders, and ceremonies, but toies,  
 trash, and trumperies ? all our Saints and pictures, but dumbe  
 Rockes and foolerie ? all our pompe , pride , and prodigalitie,  
 contemptible and odious ? Is our antiquitie , our vniuersa-  
 litie, and vnitie , wherewpon we haue bragged and boasted ſo  
 exceedingly, now vilified, detestable, and nothing worthy ? And  
 are our images heathenish, but ſiluer & gold, the works of mens  
 hands ? Haue they mouthes, and ſpeakē not , eyes and ſee not,  
 eares, and heare not ? And are all we like vnto them, that put  
 our truſt in them ? Why then, viſits Galilee ; take all, and pay  
 the Baker. Thou knowellſt thine owne , and no power can pull  
 them out of thine hand.

But loſt & faire man, *Sic nosus Vlisses?* Cōdemne not ſo hauily,  
 for, σφαλερὴ δὲ τὸν τράγυδαν ἀτριξοκέπτον, temeritie is da-  
 rouſ in all matters. *Consulta que ſunt agenda, cunctatēr.* Take ad-  
 uisement in those things which thou doeft. Think with thy ſelfe,  
 Rome is ſtoune, Rome is Rome , Strength , power and health,  
 the Metropolitane of all Europe, the rocke of Chrift, the ſpoufe  
 of Chrift, the light of the whole world, & cannot with one ſmall  
 earthquake be shaken and ouerthrowne. Our Pope is Chrifts  
 vice-gerent , the head of all Churches, the prince of Pastours,

Eſay.30.

Pſal.133.

Note the  
braue and  
lusty spee-  
ches of a  
stout papist.

*Iohanne Ba-  
leus de illustr.  
scrip. Britan.*

Acts & Mo-  
numents,  
T. m. 1. fol.  
705. & 706.

O worthie  
proctour for  
the pope.

and as farre abone kings , as God is abone man. He hath the keyes of heauen, the triple crowne, both swords, authoritie ouer heauen and hell; to let & set, bind and loose , and do what please him, and cannot with one bare mischance be harmed or discredited. Nay, he hath wealth and riches, treasure & iewels, and what not : and is farre happier & better then Peter was, who said, *Annum & argentum non est mihi*, Siluer and gold I haue none. What is there then that can diminish his glorie, cracke his credite, or impaire his holinesse? *An semper feriet quodcumq; minabitur arcus?* Will euerie bow that is bent strike the marke: And every little blast subuert the Romane faith: No, no, it is farre otherwise. Remember that the Popes heretofore haue had as badde, or rather worse chances then this, and yet there was no contradiction to them, nor any derogation to their religion. Remember the actions of Pope Hildebrand, of Clement the eight , of Innocentius the third. Remember the opinions of Iohn 22. of Liberius, & many others. Remember the madge Howlet, that late vpon the middis beame of saint Martins Temple , two dayes together: where the Pope called Balthasar , with his prelates , late in councell, flickering about with his shreeching noise, and casting his broad eyes directly vpon Balthasar, who would not be beaten away with liberts, or clubbes, or crying noise , till with much cudgelling at hym, being soze beaten, he fell downe dead before them all. Remember also the straunge sights , the monstrous births, and the signes in the elements , that haue beene in Rome, and in other Countreys , wheres the Romane faith is professed. What soe all this? Is our Pope prejudiced , or his holinesse abhorred? Is our religion changed, our pompe diminished, our orders dissolved, or anie one iote of our ceremonies abrogated? No, no, the Pope is too mightie to haue repulse of earthly creatures : and Rome is too strong to be blowne downe with so light a blast: *Hic Petrus, hac Petra: Here is the faith: here is the way.* And if an Angell come from heauen, and tell the confrarie, *Anathema*, we will not beleue him. Well, well: but *consilium domi*: take counsaile and aduise ment with thy selfe, and catch not so foolishly at the *Mone*-shins in the wa- ter. Consider yet further of the matter , and thou shalt not

THE POPE'S PARLIAMENT.

so lightly slippe it ouer. The Pope was straungely astrigh-  
fed. No small matter. Where? in his solemne procession. A  
shrewed poece of worke. How came it to passe? by beholding the  
marble image of pope Ioane. Of this is gall to me, and worme. The Cardi-  
nall to English Catholiques. But how did it chance, that he had nall caused  
not restrained that way; as the Popes manner hath a long  
whiles beeene. *Dit was by my meanest, conscientia mille testes.* I the forbiddē  
cannot, nor may not denie it. I under thought any such thing streeete.  
would haue happened vnto him: yea I thought, the restraining  
of the Popes that way to haue beeae causelesse, and but mere  
vanitte. How shall I pacifie this tumult? How shall I pull my  
necke out of this coller? With what face shall I looke vp  
on the reverend holinesse of Gregorie? What opinion will he  
now conceiuе of me, that hath loued me tenderly, fauoured me  
especially, and honourablie promoted me to the dignitie of a  
Cardinall? And what will he thinke also of my god country-  
men, whom he harboureth, succoureth, and maintaineth at  
his great charges? *Veh misero mihi, quanta de spe decidi.* I was  
neuer in this extremitie, and I neuer kindled such firebrandes  
of troubles before. Shall I flie? that would be a most horri-  
ble discredite. Shall I hide away? that is dastardly. Shall I con-  
fesse the fault? that faours of base simplicitie. Shall I re-  
cant, and hasten backe againe to my nativie Countrey? what?  
thinke not of that: be rather thine owne butcher. Shall I  
beare a bolde face, and manly resolution, and feare no co-  
lours? Oh this is the way: *Hic labor, hoc opus, est: here goeth*  
*the hare away.* Proceede and feare not. Thou art a Cardinall;  
thou hast cunning to smoth, Logicke to reason, eloquence to  
perswade, yea and Magicke too, if neede be, to works greater  
miracles then these.

*Flectere si nequeo Superos, Acherontamquebo.*

Wheresoever proface, and stint not: *Audentes fortuna iuuat: for-*  
*tune fauours them that be resolute.*

Having thus spoken, he left his closet, and went towards La-  
terane the Popes pallace, following the counsell of *Eneas: Cu-*  
*cis ingentibus ager.*

*Spem vultu simulat, premis alium corde dolorem, bearing a* *Enid.*

See the spi-  
rit of a Ro-  
mish cham-  
pion.

O noble  
courage in a  
cardinal, and  
worthie acti-  
ons for him.

*Enid. 7.*

## THE POPES PARLIAMENT.

faire face outwardly, but inwardly pinched with manie bitter passions, and millions of grieses: and comming into the Popes court, as he had beene accustomed, was noted and maligned at by many, yea verie heardly and heauily taken: yet he went so-  
ward, not forgetting Didoes lesson:

¶cnd. 4.

*Degeneres animos timor arguit:*

And hied to the swete syde of his god Lord and master the Pope: fully determining to trie the uttermost of the chanece, and what would besall unto him. He found the Pope (as his good lucke was) in reasonable good temper, and recovered of his former agonie: yet neither occupied in the pulpit (I warrant you) nor in the studie of Theologie, nor feeding his sheape, as Christ commaunded Peter. But how? he was with some of his Cardinals and other his especiall friends at dinner, where all things were laute and opipare, fine and curious: where no daintie cates and delicates were wanting, both deare bought, and farre brought, and good for ladies. The Pope he so glutted and greased hym selfe with good cheere, that his holinesse was somewhat pleasant, and in the same mood that the Poet *Ennus* was when he could best berulle: insomuch, that seeing Cardinall Allen doing his ghostly dutie unto han, he spake after this maner. What Cardinall Allen? you are welcom come sit downe with vs, *Qui est assis conche*. Here is god cheere. These words did not please a little the Cardinall: they were honie to his mouth, nectar to his heart, and heavenly harmonie to his eares: so that without further entreaty, he sate downe with them, & few as hardly & hunc-  
gery, as such a passionate man could do. The rest of the company, not forgetting the late strange evens, did likewise & looked swiche upon the Cardinall, murmuring and muttering at him not a little: yet fearing the Popes deitie, and respecting the high dignitie of his triple crowne, they cloaked and coloured some humantie towards him, and used the best affabilitie they could.

After they had well taken their repast, and talked somewhat merrily of pretie pastimes and dalliances: the Pope roused from a swet lullaby, elevating his head with a higher Catholike aspect then before, began to fire and cast his eyes upon Cardinall Allen: and after he had rubbed a little with his hallooned hands,

he

The great  
studie of the  
Pope that he  
vseth.

Another  
great mis-  
chance that  
the pope  
had.

For all their  
boasting of  
their vnitie  
they quarrel  
one with an-  
other, and  
differ in op-  
nions.

The table  
take of the  
Papists, of  
dalliances

## THE POPE'S PARLIAMENT.

he fell into some memorie with himselfe, againe to the Cardinall  
an other welcoms after this manner. As do I saye all alwaies

Cardinale, vñ non mangiare, vt vñ ergaçhate a Cardinall; you eare  
nothing, are you ashamed? If you are, it is a sighte of some al-  
teration, and vnacquainted passion in you: this was not wont  
to be your fashion. The Cardinall with all reverence and  
submission vnto him, thus sayeth. I do beth me falso, I thank  
your holinesse, I was never yet ashamed to take my meate:  
and it shall be a great alteration and passion that shall make  
me leue and loath it. Well, well (sayde the Pope) I know  
what I knew, and you know who I am. *Nomia familiariitatis*  
parit contemptum, I haue loued you so well, yea I would I had The Pope  
not loued you so well, so then I had not beene loued so well. The Pope  
repenteth of  
the great fa-  
uour that he  
shewed to the  
Cardinall.  
The Cardinall answered, Your holinesse may command me  
as you please, and speake of me what you list; I may not, nor  
ought not gainsay you, *sub pâna mortalis peccati: vnder*  
*paine of mortall sinnes.* But if ones I shold be founde not le-  
ving you, or anie kinde of wayes misconstraining of your exel-  
lencie: well may I thinke that I be rebched, but never that I li-  
nev. *Decipitur spucke* (quoth the Pope) There is knauerie in your  
Budget, and I know which Way the wind blisweth, I haue  
followed your humour too much, and I haue hadstew great  
trust and confidence to you English aliants: for you haue  
brought moxe discredit to my See, moxe troubles to my ly-  
nagogues, and moxe charges to my holiness, then any other  
nation whatsover: and this you shall shortly knowe at  
large, to yore bad digestion. The Cardinall wold haue spo-  
ken vnto him againe, but the compaunie wold not permit him  
wolumuch, that he departed away with a buzzing tie in his  
earre, mox troubling him then before. The Cardinall be-  
ing departed, the Pope prosecutes the matter. Here I am  
(Ambo Hobbe Cardinalls) that you madull not a littele where  
soþe reprehended and accused Cardinall Allen so openly, and  
dealt so roundly and soundly with him, as plainly to tell him  
of his offence, and duly and truely to convince him of his  
treacherie. Assure your selues, cause I haue to do it, yea  
and such cause, as grieueth and girdeth me to the quicke.

The Pope  
exclaimeth  
against the  
Cardinall &  
his countri-  
men.

For I haue found him such a pernisch parasite, and cousoning quondam to me his Lord, and high Bishop, such a poysoned staine and blemish to yds his fellow Cardinals; and such an eclipse and downefall to our Catholique Church, that hee is worthie, not onely presently to be banished from our Court, but also to be afflicted with a farre greater punishment.

Now I know the scuruie sycophant, and the paltrie peasant,

*Fit words for a Pope.*

*tanquam Corus pellus suos.* Now the beggerly rounte and rabblement of English miscreants, haue cast off their maskes and visardes, and shewen themselves to be flatterers, picke-thankes, and cogging clawbackes. Wherefore I protest and sweare vnto you by my holinesse, that they are eyesores and vlgars vnto me, and shall not from henceforth come into my sacred fauour and acceptation. Yea I tell you (my Cardinals) that I will haue them cleane extirpate and exiled out of all my territories, dominions and prouinces, or else I will lose my triple Diademe and scepter.

The Pope  
commadeth  
a parliament

I command you therefore vpon your oath, and obedience to our holy mother the Church, and to me your high Lord, and supreame passour, that you, and all the rest of the Cardinals, appere to morrow in my consistorie, by nine of the clocke in the fozenoone, and especially Cardinall Allen that English runne-away, there to answere such things as shall be objected agaynst him. The Cardinals hearing the hollis fathere comandaument, forthwith did execute the same, sending word to the rest of the Cardinals, and principallie to Cardinall Allen, causynge his lodgynge to be watched all that night for feare, least he shold priuily escape away.

Cardinall  
Allen hardly  
delt withall.

Cardinall Allen now percyuing how much the fire was kindled, and what a mane of stinging hornets fire had stirred vp about him, was so perplesed and peffred, that he felled, / a more, fit for nothing but so; a dumbe shadow; yet scanning the matter more indifferently, and weighing also his owne worthiness and vocation more exactly, he did somewhat mittigate his griefe, and conserme his heart; so that with care-away and chaunce what may, he was this pleasaunt with himselfe.

Tulx

## THE POPE'S PARLIAMENT.

Cullyman, all is well enough, if thou canst be content :  
let care be the least thought of & thou shal. Can one petite  
misfortune, or one little mischance disGrace thy holmesse, em-  
beazle thy fame, and sacke thy credite, illustrate to all Ca-  
tholiques in Europe ? No, no : if thou thinkell so, thou art  
farre besides the cushion, and doest shew thy selfe to be a  
boy, and a mildeclapp, disworthe of thy name and dignitie.  
So, maugre the holy father Gregorie himselfe, maugre the  
Cardinals, and maugre al the potentates of the Court of Rome,  
thou canst not be once cloyed, or annoyed, or to much as driven  
to a non plus in the matter. Thou canst smooth and sooth, thou  
canst with the Savoye out of one mouth b'ow both wholle and  
cold : thou knowest well enough the fashion and fracttie of this  
Court, thou hast vnguent and rubrush to grease them withall if  
neede bee : thou hast enough, and enough, to pacifie this  
fray, and to save thy selfe harmelesse. Wherefore be not  
dismayde : sat yperque habes : and say with Niobe *tutum me*  
*copia fecit.*

Haulking thus spoken, he went up and downe with a pleasant  
and merrie countenance, conering as well as he could, all  
his griping grieses and pathetricall afflictions, with an outward  
colour of great courage, spirits and securitie. Yet by no  
meanes he could drive away the cogitation out of his heart,  
but euer he hammered and hacked upon it, and especially how  
he should the next day answere the matter brought in que-  
stion. Wherefore he disputed pro & con, with himselfe : and  
armes his heade so strongly, and bombasted his braines  
so egregiousslie, that his force seemed impregnable, and  
hee thought himselfe able, in disputation to encoun-  
ter with the best doctor, and profoundest Coriphæus in all  
Italie.

Well, the day and hower was come, wherein he shold  
draw neere towardes the Consistorie, wherefore he got all his  
tackling and furniture about him, and went his way.  
As soone as hee, and the rest of the Cardinals were  
late, the mightie Maiestie of the high poenitent Gregoric  
came in, glittering and glistering in his pontificall and

The Cardi-  
nall coura-  
giouſe,fea-  
ring no ca-  
lours.

These be the  
fruites of  
Papists.

*Omnia Roma  
cum precio.*

THE POPES PARLIAMENT.

Plaine and  
evident to-  
kens of An-  
tichrist.

The Popes  
oration.

See his pride  
and ambitio:  
he putteth  
himselfe be-  
fore God.

The points  
to be deci-  
ded in the  
Parliament.

The popes  
judgement  
in the first  
point.

princely robes, fortified with no small companye of men and pal-  
traries, and sat downe in a stately and emperiall chaire there se-  
ated and prepared for him: after that he had well-setled him-  
selfe, he beggan this salemme oration.

(Reuerend Cardinals) my owne deere and first begotten  
children, fit and worthie pastours of my Catholique and Aposto-  
lique Church: may it please you, to the health and secu-  
rity of my apostolacie to the praise and honor of God, and to the  
encrease and advancement of our Romane faith and religion,  
to consider with me, and to iudge uprightly of these three points  
following.

First, whether the Porphyrie chaire, used for the triall and  
proofe of our virility, is to be preserved as hitherto it hath bene,  
or else to be destroyed and abolished.

Secondly, whether the marble image neare Colosse, that shew-  
meth Pope Ioane lying in her trauell, is to be kept as an anci-  
ent monument, or to be defaced and broken in pieces, as a ri-  
diculous and odious spectacle.

Thirdly, whether the English fugitives are to be retained,  
and further maintained at our great charges, or else without  
any longer delay, to be utterly expelled, and exiled.

They all answered, it pleaseth vs. The Pope then went for-  
ward on this maner.

(Most noble Cardinals) I will first of all relate vnto you  
my sacred and Apostolicall censure, concerning these questions,  
and then I will permit you frankly and freely to propose your  
judgements also. My censure concerning the hollow chaire of  
Porphirie stone, is affirmative, and this: that it is no longer  
to be kept and preserued, as proper to the Romane chaire of  
blessed Peter, prince of the Apostles, but forthwith to be de-  
faced and destroyed, as a thing too base and contemptible, far  
unworthe of our high calling, and reverend iurisdiction. The rea-  
sons that moue me are these:

First, it is no small defamation and disgrace to  
Christ his chiese vicar and pastour, to him whose power is  
divine and emperious, farre aboue any mortall man, to yield  
him

himselfe to so vnseemely and vile atting , as to suffer another man *atrectare genitalia* at his creation.

*Sabellius, Enneadis. 9. lib. I.  
ab ultimo Diacono atrectans  
tur.*

Secondly, it is a renonation, and continuall demonstration of the memorie of Pope Ioane, who hath brought more infamie, contempt, and detestation, to our sanctified chaire and religion, then now can, or euer (I feare me) will be well wiped , or taken away. Thirdly, the defacing and abolishing of it , will restraine hereticall and contumelious tonges , aswage the calamities of these our times, quiet the controversies of religion, and restore a more true and Ecclesiasticall peace unto vs. Now let me heare what your opinion is. *Conuenimus omnes*, laid the Cardinals : your holiness hath spoken nothing, but that which is for the glorie of the blessed chaire of Peter , for the benefite of the ancient & Catholike faith , and for the assurance of our safeties and dignities. And what say you Cardinall Allen , quoth the Pope? *Vox tua rauiscebit?* are you mute and silent? How like you these suppositiones ? The Cardinall with all mildnesse and modestie, thus answered.

*Conuenimus omnes.* We agrée altogether, they are pure and Catholike, fit and famous decrees and canons, for your Apostolical seate, and for the ancient, absolute, and full perfet faith of the high citie of Rome. *Perge, perge, go on, go on,* quoth the Pope, you haue more to say I am sure.

Since it so pleaseth your sanctimonie (said the Cardinall) *Liberissime pergam*, I will go forward with all my heart. Right well, may I vse the words of the learned father *H. Hierome*, *In Epist.* *Hac est fides (beatissime Papa) quam in catholica discimus Ecclesia, in qua si minus perire aut parum caute, forte aliquid possumus est, emendandi cupimus a te, qui Petri fidem & sedem tenes.* This is the faith (o most blessed father) which we learne in the catholike Church: wherein if any thing peraduenture be put not skilfully nor aduisedly, we desire to be reformed of you , who usurpe the seate and faith of Peter. For if the holy mother church of Rome, be so founded, built, and grounded vpon Peter, Prince of the Apostles, that the gates of hell shall not preuiale against it : and if Peters succour and Chists chiese steward , hath the keyes of heaven giuen him, to binde and loose , to addre and subtract , to multiply

*False & ungodly opinions.*

A notable  
Parasite.

and diuide at his celestiall will and pleasure: then who may vnder paine of damnation gainesay his heavenly sentence and opinion, and without his great curse and thundering bull, derogate any one iot from his faith and religion. If your omnipotent authoritie ( most gracious father ) be as farre aboue Princes and Emperours, as the sunne is aboue the moone, and aboue the Angels of God, without whom there is no saluation: then how may we , or dare we once spurne or maligne at you, and reiect your divine and infallible sentence , in any matter whatsoeuer? You are the spirituall man that iudgeth all things, & you your selfe are iudged of none : and although you be founde unprofitable, and remisse in your workes , hauing no regard to

This was the  
detestable  
doctrine of  
Pope Boni-  
face, an Eng-  
lishman.

your owne saluation, nor to the saluation of your brethren, so that you lead with your selfe innumerable heapes of people, unto the chieff bondslane of hell , there euer to be beaten with manie stripes : yet your faultes no mortall man presometh to reproue here, because you shall iudge all men, and be iudged of no man your selfe . Then your god and sacred censure of the Porphyrie Stone , ( my most high Lord , and reverend father) is of vs all to be adored and honoured , especially , since it is grounded vpon most weightie and substantiall reasons, tending not a little to the health and illustration of the holy church of Rome , and to the aduancement and propagatiōn of your splendent light and prehemence. For certes , in euerie indifferent mans iudgement , the preseruation thereof is in no kind of way a glorie and furtherance, but euerie kind of way a scandale and ignomie, to the Catholike religion, and to the principall towre thereng the citie of Rome. What doubt can there be in the humantie of the high bishop that is to be created? Can hee bee Hermophroditus , a man and a wo- man, both in one? Is it possible that a woman being not receapeable of holie orders , can aspire vnto that dignitie , and be founde worthy of that high calling and function, in wise- dome, grauitie, learning , wit , and authoritie? or is it pos- sible that a woman can so long conceale her sexe , and not be knowne, and espied? Surely, surely, the keeping of the hollow chaire of Porphyrie Stone , and the sitting therein of

It is possible:  
for Semyra-  
mis being a  
woman, was  
a long time  
taken for a  
man.

our Lord and high bishop, is of all other things most vaine, foolish, and ridiculous, lauouring of little wit, and less wisedome. Notwithstanding some there be, that shadsw the matter, and affirme that the stole of naturall easement, doth shadowing serue for this purpose to the Pope, least the soueraigntie of honour exhibites vnto him, shold in his owne conceite lift him higher, then for the degrēe of humaine condition: but this is to little or no purpose: theresoze *Dirue, confunde,* downe with it, and teare it in peices: *Conuenimus omnes, Vnde* all agree to it: let not so vile an obiect remaine in your court, and such a pestiferous custome of disgrace and rascalitie be anie longer vsed of Peters successors.

Gregorie, seeing the Cardinall so vehement and valiant in the cause, brake off his speech, and said, *Satis loquuntur*, you have spoken enough: the matter is more clearer then the none day, and neede no farther disputatōn. Wherefore my pleasure and commaundement is this: that the Porphirie chaire be presently brought hither into the Consistorie before vs, and be in our sight broken, defaced, and vtterly abolished. The Cardinals hearing these words, sent immedately for it, and soone it was brought into the Consistorie, and before the face of the Pope and his Cardinals, all heued and shinered into peices: when this was done, the Pope proceeded after this manner.

(Most worthy Cardinals) seeing that we haue fully and absolutely considered and decided the first point, and brought it to that effect, as is lawfull and expedient for vs; let vs come likewise to the second, which is: whether the marble image by the Colosse, representing the woman Pope Ioane in childe bearing, is to be kept, and let stande, as heretofore it hath bene, or else vtterly to bee defaced and destroyed. My censure is in like manner as it was of the former, that it is wholly and principally to be subuerted and abolished: for it is more to be feared then the Basiliske, and more to be avoided then the Cockatrice: and it is a greater shame, hurt, and reproch to our seate Apostolike, a more manifest president and picture of the woman Pope, and

The Popes commandement concerning the Porphirie chaire.  
The Porphirie chaire is brokē in the Consistorie.

The Popes censure concerning the marble image.

The Popes  
weighty rea-  
sons for sup-  
pressing of it

a more grieuous eye-sore to a Catholike, then the other: this is publike and openly to be scene, whereas the other is secret and closely kept: this is easily to be perceived of euerie one that seeth it, the vse of the other is hardly to be vnderstod of any: yea, this is the bodie and verie heart of Pope Ioane, but the other is but a little part and member thereof. I maruell much, what he ment that first caused it to be erected, and what my predecessours ment to let it stand in that place as it doth. What say you to te renowned Cardinals?

Cardinall Medices, a man of the greatest wealth and riches, though not of the greatest wit and learning, made this answer.

Nothing is or hath beeene (most soueraigne Lord, and supreme Pastour) that more impaireth the excellencie of your sacred scepter, more eclipseth the orient beames of your dignitie, and more abrogateth the rites and canons of the auncient and catholike Romaine religion, then that sond and foolish fable of Pope Ioane, which our aduersaries beleue as an infallible truth, and most vsually cast vs in the feare wherall, abone all other shings. What meane these heretofore beeene vied for the remedis thereof, you are not ignorant: the whole storie hath beeene stoutly and stily denied, and yet it availeth not. Her name hath beeene left out of the Calender of the Popes, and yet nothing the better.

Truth it is,  
he wrote  
worthily for  
his hire, win-  
ning some  
cricite, by  
aduenturing  
his wits in a  
desperate  
cause.

A parl.  
page for the  
Pope.

Onuphrius Pamuinius of set purpose hath beeene hired to face out this matter, and yet it is never the neare. But this way proponed by your highnes, is of farre greater force and excellency, and of such singular weight & importance, that needs it must slacke and qualifie the slander, and verie shortly burie the memorie thereof in perpetual oblivion. For the hollow Porphirie stone, and that vaine and vile image being gone, what remaineth to continue the remembrance thereof? Who can dislike this enterprize? Who ought to reprehend this poynt? Nay who dare resist such a worthie and apostolicall action? Then let it forthwith be executed, (most holy Lord) and let not the matter, that wil be such a light and lampre to the Catholike faith, be any longer stayed or delayed. Are you al of this mind (said the Pope?) The Cardinals with one consent answered. Veras isti salubertii.

multe estinemp nostrum refragatur. It is true, it is god and whol-  
son counsell, none of vs do withstandit. Then (quoth the Pope)  
let it forthwith be set vpon: let the image be broken downe, and  
no one peice thereof left behind. Let it be brought hither before  
vs into the Consistorie that we may see it defaced, and not be  
deceived in the doing of it. When the Pope had thus spoken,  
men were presently sent to breake it downe, and to bring it vnto  
them in the Consistorie, which they quickly dispatched, and  
did accordingly. When the Pope saw it, he said: Strike it, batter  
it, breake it in pieces like a potters vessel, and cast it into Ty-  
ber togither with the Porphirie stone: which was immediatly  
done, according to his gracious will and commandement.

This being done the Pope said to the Cardinals: it follow-  
eth now, that we come vnto the third and last point: but  
the time is past, and therefore we will omit it till the afternoone:  
I commaund you therefore vpon your fealtie and obedience to  
Peter's chaire, to our mother church, and to the catholike and  
Apostolike faith, that you laie not to appeare here againe in the  
afternoone by two of the clocke, that we may finishe and absoluie  
the third point, as we have done the two former. Thus the Pope  
departed with a great and pompous traine towards his Pal-  
lace, the Cardinals followed him, and the most part of them di-  
ned with him: but Cardinall Allen went home to his owne  
lodging, having some attendant vpon him, to watche for to hint.  
After they had well fed and filled their bodies with manie  
daintie cakes and dishes, the Pope and all the Cardinals came  
againe into the Consistorie; and tooke their places as they had  
done before, when they were late, the Pope thus Drator-like  
debated with them:

In the fornoon (my louely Cardinals) we discussed and con-  
firmed fully and effectually two points whiche I propolede unto  
you: Now it resteth that we procede likewise to the third and  
last, which is, whether the English Catholikes are to be main-  
tained and farther retained, or else without longer delay, to be  
expelled and banished. I say, and say againe, and bindes the  
whole champion that lieth I wal deffend, that they are fullie  
to be banished, and I will produce to vs such euident demon-

The Popes  
judgement  
concerning  
the marble  
image.

The marble  
image is  
brought into  
the Consi-  
storie.

It is broken  
into pieces,  
and throwne  
into Tyber,  
togither with  
the Porphi-  
rie stone.

The third  
point concer-  
ning the  
English Ca-  
tholikes.

Strations, and alledge such apparant reasons, that you likewise shall both say it, and sweare it: what thinke you of it couragious Cardinals?

Needs must we (said they) say and sweare, as your holinesse doth: especially since you are led thereto with many weightie and great reasons. I denie it (said Cardinall Allen:) if they be exiled, they shall not justly be exiled: I will never agree to it. *Dum spiritus hos regit artus: while I live.*

*Probo, probo,* I will proue it (quoth the Pope:) yea, I will proue it so evidently, and shew it so expreſſly that thou shalt not denie it, and therefore marke what I tell thee. Didſt not thou perſwade me in my last proceſſion, to take my iourney ſtraight forth, and to paſſe by the marble image of Dame Ioane? I denie it not (ſaid the Cardinall.) Note that (god Cardinals) quoth the Pope: you know what followed, and what a perilous agonie I was diuen into thereby: doth that deſerve nougat I pray? Nay farther, haſt not thou detained money that I al- lowed unto thy countrmen? It is false, ſaid the Cardinall. Be not ſo obſtinate (quoth the Pope:) thine owne countrmen haue ſpoken and affirmed it. I doubt it, ſaid the Cardinall. Thou ſhalt finde it true (thou runnagat) quoth the Pope. Dost thou reproue me of a lie? O thou noisome baggage: Dost thou ſnuſe and ſcoyne my power and authoritie, and diſdaine my words, that be of force to throw thee downe to the bottomleſſe pit of hell? Haue I deſerved this at thine hands (thou hanished brat:) well, well, thou ſhalt repent it, and that bitterly, for thou (thou curſt caterpillar) and thy cancred countrmen, haue brought moſe charges to me, then any other nation: haue cauſed moſe troubles and harleburlies to me, then any other nation, and haue deceiued and wiſched me more then any other nation whatſoever. Tremble not your sanctitie ouer much (ſaid the Cardinall,) you cannot proue this you haue ſpoken. I will proue it (thou ſcald begger) quoth the Pope, and I will rightly proue it, and therefore beare me (god faithfull Cardinals.) If there were no other thing that were of force lawfull and reaſonable, to make his reaſon and rule out the English fugitives, yet the ſtrange and noisome accident of the

A proper kind of diſputation.

the woman Pope Ioane, were sufficient both to accuse them  
of iniurie and infidelitie towards the holy citie of Rome, and  
also to expell them out of our regions and dominions for ever.  
for she was an English woman borne: and ther it is, and none  
but she, that hath decayed and ruined our high iurisdiction, and  
brought such a pestilent downefall to our Apostolike regiment,  
that I feare me, with all our art, cunning, and policie, it will  
not be amended. Shall we fauour the stocke and genealogie  
of them that haue bene such crackes and discredites to our  
power and authoritie? Shall we keepe and maintaine them,  
that haue brought great persecution, horriblie confusion and  
bloudie massacres to our trustie and faithfull servants? And  
shall not we eradicate and cut off those Judases, which cleaue  
to vs, and to our faith, onely for their owne gaine and refuge,  
and never do such homage, service and obedience to our wo-  
thinesse, as is requisite and expedient for them? O most wox-  
thy Cardinals, loke from the beginning that ever our religi-  
on was professed in England, and you shall see what small  
zeale, loue, and affection it hath there received. And first loke  
upon their kings and rulers, and you shall finde them to be  
the verie maules of the Romaine bishops.

Untruth, she  
was a Dutch  
woman.

Cambre the daughter of Belin, that married the Almaine  
prince, made long and sharpe warre against this sacred citie,  
and was like to spoile and sacke it. So did Brennus the bro-  
ther of Belin and others more, as we finde it recorded. King  
William the Conquerour, upon displeasure conceiued against  
the high bishop of Rome, laid, that no archbishop or bishop of his  
realme, from thenceforth should haue regard, either to the court  
of Rome, or to the bishop thereof. King VVilliam Rufus, in his  
time would not suffer any of his subiects to go to Rome. What  
shall I speake of king Henrie the third, who stayed the attempts  
of the Popes Legate, and made open complaint by his Am-  
bassador in the Countell of Lyons in France, of him and  
his exactions: of king Henrie the eight, who first renounced  
this law, and the supreme passour heretofore: of king Edward  
the sixt, who was the first that utterly abolished all our su-  
perstition, and of the rotall maiestie of quene Elizabeth that

*Matthias Pa-*  
*risenensis Ann.*  
*1094.*

*Prohibition*,  
*of going to*  
*Rome by*  
*king William*  
*Rufus. Anno*  
*1098.*

God long  
preserue her,  
and confound  
all her eni-  
mies.

A famous  
learned man,  
who wrote  
diuers books  
and sundrie  
inuenctives a-

gainst the  
Pope, & re-  
proued ma-  
nifold abu-  
ses in the  
church of  
Rome.

Laurence  
proued the  
Pope Anti-  
christ, and  
Rome Babi-  
lon. An. 1290  
Wickliffe a  
very learned  
man, liuing  
in the raigne  
of king Ed-  
ward the 3.

Anno. 1371.  
who first  
manifestly  
discouered  
the Pope, &  
maintained  
open dispu-  
tation against  
him.

Anno. 1581.  
*Vide the A-  
bridgment  
of the Acts  
and Monu-  
ments, pag.  
285.*

now is, the illustrate lampe and Phenir of all the world, the mother of Christian Princes, and the verie Maul of me, and all my ceremonies? Looke vpon their bishops and doctours, and you shall finde them to be blocks in our way, and the onely subuersiers of our faith and dominion. What shall I tell you of Grosted, sometime bishop of Lincolne, who wroote diuers inuenctives against the high bishop Innocentius the fourth, and reproued manifold abuses in the church of Rome, yea and said, that this old verse may be truly verified vpon it.

*Eius auaricie,totus vix sufficit orbis,*

*Eius luxurie,meretrix non sufficit una.*

The whole wozld doth scarce satissie his couetousnesse, neither doth one harlot suffice for his leacherie. I omit to tell you of Laurence, Wickliffe, and an hundred other such, who proudly withstood the bishop of Rome, made open disputation against him, called him Antichrist, and Rome great Babylon. And as they haue earnestly and eagerly withstood and oppugned vs and our faith: so haue they euill entreated, and cruelly handled the professours thereof. Here I might tell you of Becker, Moore, Roffensis, and manie others, how bitterly they haue beene vsed by them, and what tormentes and tortures they haue suffered for the profession of our faith. I will come to men of later and fresher memorie, and to those which with a false cloake and counterfeit shew, haue deceived our holinesse, and brought our religion into miserable contempt and obloquie. Who knoweth not the lewd pranckes and knaerie that Strukely that arrant vagabond, plaid of late with vs? Who knoweth not the bold presumption, and diuelish attempts of that mad and harebrained sacramentarie, Richard Atkins, who rebuked the disorder of our lives, proudly and heretically with spleene and rancour, scorneed, vppraised, and vilified this grounded roche of Peter, caught at the holy sacrament, as the priest was carrying it, to haue throwne it downe, and here in S. Peters church, threw downe the Chalice with the wine, and striued to haue pulled the cake out of the priests hands. I could recite others unto you, as Nichols, Munday, with manie more, who like peruers hypo- crites dissembled to be constant Catholiques, and made external shew

shew thereof, but afterwards returning to their owne countrey, revolted, and made most cursed scandales and satyricall invectives against vs, and our Catholike faith, but for breuities sake I will omit them.

Moreoer, consider (I pray) this eractly, how long hath  
that land rejected and disallowed the Apostolike Romane religi-  
on, and the sincere professors thereof : and how vehemently  
doth it now roote and ransacke it , and the zealous fauourers  
thereof : What land so much hindereth my procedings, batte-  
reth downe my title and supremacie, and ouerthroweth the glo-  
rious fame and benediction of the Romane Church? What land  
so much vereth and annoyeth my sweet and sugred soune, Philip  
king of Spaine? What land so much helpeth and succoureth  
the king of Naueirre fightynge now for the crowne of France , a-  
gainst the holy leaguers, my welbeloued children, and devoted  
seruants ? What land enerie kinds of wayes, standeth so stout-  
ly and strongly against vs, and all our loving friends ? Shall  
we harbour any inhabitants of that land ? Shall we holder and  
succour such vperious brodes, and maintaine such rascall here-  
tiques and libertines ? No, no, Ferro & flamma per damus, let vs  
rather with fire and sword destroy them : let vs no longer affect  
and sancie that rebellious nation : yea (noble Cardinals) let vs  
go vpon these adders and lions, and tread and trample them un-  
der our feete : let vs curbe and chassice them, and lay their hono<sup>r</sup>  
in the dust : and in so doing, *fatuus erit Petrus : salua erit ecclesia  
catholica.*

Cardinall Allen seeing the Pope so malcontent, and in such extreme enuite and enimitie against him, and his countrymen, woulde no longer be silent but this roundly helpeid his mind.

Now do I finde that true, which I counted but for a fable,  
that the greatest clearkes be not commonly the wised men.  
Now I see that to be an oracle, which heretofore I thought but a  
meere canall, that *Rymalyn am matrem exibet, quam nunc eram*:  
None sheweth hirselfe not so much a naturall mother, as a  
stepmother. Spoiling and devouring her children, when they  
thinke she most liketh and loueth them. Now do I know by ex-  
perience, those wordes to be infallible veritie, which that fa-

Digit

*Polycraticon?*  
*Iohannissal*  
*lisburiensis lib.*

6. cap. 25.

卷之三

2022id

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*Inter Epist.**Aug. 3.**Epist. 91. Eras.*

mous and learned doctor Erasmus bled, speaking of the am-  
s were of Pope Innocentius unto the council of Carthage. In his  
*Epistola, & dictio[n]em, & ingenium, & eruditio[n]em, tales Pre[late]s*  
*dignam, cogimur desiderare.* In this Epistle, we misse both elo-  
quence and wit, and learning, meete for such a Prelate. & tunc  
adspiciens talia invenias. O miserie of mankind, I would my head  
were full of water, and mine eyes a fountaine of teares. Is in-  
justice now turned to wormewoode, good unto euill, sweete unto  
sowre, and light into darknesse? Are Catholikes become cy-  
nickes, Prelates become Pilates, Philosophers become ~~docto[r]es~~,  
and religious men become irreligious? Are small theenes (ac-  
cording to Socrates) led of great theenes to the gallows? and  
are the verie heads and pillars of the church themselves  
drowned in corruption, and infected with manie pestilent dis-  
eases? Why then, *Nec Petrus, nec Paulus, quid ergo restat?*  
Neither Peter nor Paul will helpe, what shall we doe? And  
muss the English Catholikes be banished, that haue forsaken  
their countrey, their gods, and friends, for the Romaine faith?  
Muss they be expelled, who haue binne as faithfull, loving,  
and trustie seruants to the sea of Rome, as anie other nati-  
on whatsoever? And muss they be exiled that haue aduentu-  
red their lynes, and hazarded themselves into millions of  
daungers for their zeale to their mother church, and to the pro-  
fessours thereof? Then let the Spanish, the French, the Irish,  
and the Scottish Catholikes be likewise exiled and pac[t] out  
of Rome: for they are as iustly to be thus bled as we, and  
as lawfully to be banished as we are, and this I will shewe.  
But *Quidlibet est quodlibet in suo genere* (as the Logicians say:) therefore I will first of all aunswere the reasons that haue  
beene objected against vs by my high Lord and bishop, least  
in saying nothing I shoulde seeme to consent, and so be con-  
victed.

They are  
iustly serued  
if they be so.

If you had  
bene good  
subiects, you  
might haue  
lived at  
home.

The Cardi-  
nal doth be-  
stir himself  
to defend  
himselfe, &  
his countri-  
men.

The principall and chieffest thing that is laid against vs, is  
the woman Pope, Dame Ioane, who maketh no more against  
vs, then Laterane church doth when it hath one English man,  
or two in it. What though she was an English woman? (and  
yet it is doubtfull whether she was so or no.) What though she

She was brought up in man's apparrell: What though she was Pope of Rome, with child; and delivered thereof in procession? What spot and crime is this to us? What cause of banishment (I pray you heartely) can we heale the soze or quiet the slander? Hath it bene in our power to remedie the suill and asswage the mischiefe? Was not she five hundred yeare and more before this our time? Then truely, truely, we are soz that no more to be banished then the French are, because their ancestours were sometime like to spoile and sacke the Capitoll: or the Italians are, because Petrus the head Captaine of the citie of Roome, with two Consuls and twelue Aldermen, and divers other nobles, gathering their powers together, laid hands vpon Pope John the fourteenth, in the churche of Laterane, and clapt him in prison eleven monethes.

Whereas it is farther objected, that our kinges, Magistrates, and rulers, haue contemned and vilified the holy see of Rome, and haue verie ill entreated the Popes themselves, with their Legates and fauchfull servants, and that none of our countreis haue done such service, fealtie, and obedience to this blessed chair of Peter, as it was meete and requisite for them: I will proue the contrarie, and that by such cleere and evident testimonies, that you shal see the objections against vs, shie away as the night clouds before the sunne. What one of all our kinges, before the time of king Henrie the eight, but did fauour and fortie the holy See of Rome, did homage and duetifull obedience to it, and princely and honourable fought in defence of it, agaist the Turkes and Infidels, and all other aduersaries whatsoever? What a famous and singular king was Edgar? What a worthy maintainer of the catholike faith & doctrine? He builted for religiouse monks 49 monasteries, or (as somereport) as many as be sundayes in the yeare. Did not king Iua after he had ruled the West Sarons 37. yeares go to Ronie, and become a Monk, resigning his kingdom to Ethelardus his nephele? Did not the Queene also Ethelburga become an Abbesse, ledde thereto with great and purg pencion? Did not Ethelardus of Monkes, Spercis, Kamodus of Mercia, Offa of East Sarons, Selly of

These kings  
became  
Monkes.

Call Sarcons, and Sigeberus king of Call Angles, do the like? Haue not manie Queens, and kings daughters with other noble women become Nunnnes, for the zeale and loue they haue to the Apostolique faith of Rome? as Hilda, Ercheirgoda with her suster Ermenilda, Edelberga, Werburga, Kinnreda, & Kinsw-

These  
Queens be-  
da her sister, Elfleda, with many others.

What shall I tell you of king Canutus, who went to this holy citie on pilgrimage; and founded here an hospital for English pilgrims, and had such loue and heartie affection to it, that he gaue to the Pope many pretious gifts, and burthened his land with a yearely tribute, called the Romeshot. I could tell you of many mo, but for breuitie I will overslip them. What shall I speake of many other excellent men which England hath nourished and fostered, who haue refused no paines, and forsaken no perils for the glorie and aduaancement of the See Apostolique of Rome? Shall I tell you of Lanfrancus bishop of Canterbury, that confuted the Sacramentarie heresie of Berengarius: of the learned Abbot Petrus Cluniacensis, that conuicted the doctrine of the Peterbrulians: of Thomas Walden, a most leashed man, that wrote against Weakly and Wickliffe: of the holte Bishop Fisher, that learnedly refuted Luthier, & Oecolampadius? Shall I tel you of Cardinal Poole, Gardiner, Martin, and of other's of later memorie, as Saunders, Cope, Bristow, Dorman, Parsons, Morton, and of an hundred more, all conspirators. Which haue beeene such worthie proctors, and singular champions for the Catholike religion, that no other Countrey hath yeilded and brought forth the like? For as that nation first received the sayth from Rome, so those which are not fallen into the damnable heresies of the Hugonettes, and other sectaries, do reuerence and obey the same, and for their conscience will abyde any crose and tribulation whatsoever. Saint Eleutherius Pope and Martyr, the first Apostle of Britaine, preached in that land by Damianus & Fugatius, within little more then 100 years after Christ's death. Gregorie the great, that holte Pope, caused to be preached to the English nation, by Augustinus, Melitus, and other holy priesters: although the gospellers that be there now denie this, and say, that he well the report of Eleutherius, as also of Augustine, that the one was the first Apostle of the Britaines,

He wrote a  
book against  
him, called  
*Opus scintilla-  
rum.*

Weakly and  
Wickliffe:  
Simplie God  
knoweth, as  
is to be seen.

Traitors and  
conspirators.

Britaines, the other of the English is untrue: and blindly held,  
that þe faith was not first preached there by them, but either by Ioseph of Arimathaea, or by S. Paul the Apostle passing that way into Spaine, or by Simon Zelotes, or by the Greeks, or some others.

But the English only you say, and none but they do hinder  
and annoy your sacred and ghostly proceedings, and also subuert  
the god and gracious attempts of all your friends & most loyall  
children. What is this to vs? They are gone from vs, they are  
not of vs, they are none of our fold, they are giuen ouer to Ha-  
than: we haue forsaken them, we haue no societie with them, we  
desie, damnifie & detest them: we renolt not, nor once so much as  
wauer: we sticke wholly and solely, firmly & frely to the auncient  
Romane doctrine, and so we will do, come life, come death, come  
heauen, come hell, come fire, come sword, come any crosse or losse  
whatsoeuer. Shal we be so, this our loue & tender affection reie-  
cted: shal we be lopped off fro this frutesful vine, as vnyprofitable &  
vnsauerie branches? shall we be banished, and yet iustly conni-  
cted of no crime or offence that deserueth it? If we be, we must  
take it patiently: but truly we will say and say againe, *in iusta-  
nouerca: sumnum ius summa iniuria*, an vnaturall mother: great  
right, great iniurie. The Pope perceiuing his vehement allega-  
tions, & his tediousnesse therein, interrupted him with this chat.  
Cease thy babling (Cardinal:) leane off thy ands and iss, & tittle  
tattles I know not what: iwis, all not worth a bluse point: much  
a do and little helpe, sat feeding and leane cattell.

*Hei misero pingui macker est tibi taurus in arvo.*

Thou kickest against the pricke, and castest water into the sea,  
and shewest thy selfe not a Cardinall but a caitife, not a ca-  
tholike but a schismaticke, not an obedient chylde, but a bastardly  
and beggerly þrat, so much to canuasse and cancell my wordes, to  
spurne at my celestiall and lawfull procedings, and to go about  
to repel and obliterate my god purpose and determination. Hast  
then forgotten *nosce teipsum*, know thy selfe: Hast thou cleane ab-  
sured my maiestie and autheritie, my bell, booke and candle? Can  
I erre or be deceipted, or bffer any thing that is not legitimate  
& hallowed? What shall I say to him, reverend Cardinals: nay  
what shall I not say to hym? But I see his infirmitie, therefore I

the Gospel  
came into  
England fr<sup>e</sup> the  
East, and  
not from  
Rome.

A verie hote  
and earnest  
proctor.

A graue and  
dicreet rea-  
soning of a  
Pope.

wil say no more to him, but do the deed. What say you to it? speak shortly togither: are not the English lawfully to be banished? The Cardinals forthwith replied: what more lawful and right? That which pleaseth your holinesse is autentique, and not to be any longer urged or denied: your wil be done here in earth, as it

The English  
banished frō  
Rome. San-  
nes colligite  
Angli.

I will & command it so, but after this manner. Let proclamation now presently be made in all parts of this citie, that al English Catholikes of what state or calling soever they be, whether they be men, wome, or children, do come to morow to S. Peters church, by nine of the clock in the forenone, there to heare solemn masse, & afterwards to depart away with bag & baggage, & such goods as they haue, into such countries as they shall thinke best: but not to inhabite or remaine within Italie, or any prouince therof, upon

Notable pil-  
lers of the  
Pope indeed

paine of my curse & farther displeasure. The Cardinals answered, Blessed are your words, & supernatural be your cogitations: your divine commandement with al reuerence shalbe executed.

So the Pope arose, & went to his Pallace, but the Cardinals tarried somewhat longer behind, taking order for the proclamation: which being done, they went to their lodgings, & Cardinal Allen with his accustomed guard went to his, where he wil leave him maruellously distempered, yet somewhat busily occupied in making readie his trunkes, his Mules, & other necessaries for the next day. The Proclamation being published, god God how the English Catholiks maruelled & muttered at it, not knowing what should

The English  
greatly grie-  
ued with  
their banish-  
ment.

be the cause therof. Some wept for sorrow, some raged and rored like men at their wits end, some fell sicke for sorrow, & every one was not a little dismayed, taking it both hardly & heamly. Great was their grieve, strange was their crie, & wonderfull their complaint: and one abane the rest, contemning the Pope, & not bwoaking the iniurie, tooke his pen in hand, and wrote these verses, and cast them that night into the Popes Pallace.

Pape, prob papa pernit pax, palma pudorq;

Præpinguis perstat princeps, pastorq; peculi;

Pseudopapa procul properato, pontificales.

Pstres pessunda, prospecta, pomito pyris.

Protomysta pedes premito, pampilla, palatum,

THE POPES PARLIAMENT.

10

Pausa paulisper, panchrestaq; prouida phrande.  
 Projice pro sedas, pressuras, prodiciones,  
 Praetria prasertim, praeancida pragmat a passim.  
 Posterga (praful) phantasma, pulpta, pupas,  
 Picturas, pedicas, putorem, prastigia, q;  
 Pellito prasignem pompa, popa, q;, popinas,  
 Pestiferam petram, peltam, patina, q;, phalernum,  
 Pro pradis prauss, plena persoluito paenias.  
 Prob, pestes, praxim, pugnas piceas, q;, propulsas,  
 Posce preces puras, pietatem porridge puram.  
 Plebeis populis presis, professq; potenter.  
 Penicula plagar Papatus, proluviumq;  
 Pasce pecus planè, plene pete pradis petri.  
 Portentosa patris postmitte piacula Pluti.  
 Propitio placido propneumate, pace precare.

An other also being as malecontent as the former, wrote these  
 Dapphickes following.

Sancte Grégori potius scelest,  
 Turges Grégori (malesane papa,)  
 Perperam tantarabie, furore,

Bile, Britannis?

Quod scelus (quaso) facinus quod illis?

Non tui Sernis fuerint fideles?

Exulant ergo sine lege Roma

Pignora chara?

Tun' fidem Petri retines beatam?

Tun' tenes petram catbedramq; Petri?

Vanitas. sellam Sathanæ superbi

Iure capessis.

Iure tu Demon, Deus ipse nullo

Iure: peccundas, violas, iura:

Iura que toto Dominus colenda

Tradidit orbe.

Roma Grégori fugiemus? Esto.

An tuos Anglos relegabis? Esto.

Tunc vale scortum Babilonis, (excors

Papa) valete.

E i;

THE POPES PARLIAMENT.

Babble a  
good, or else  
neither S.  
George nor  
our Lady wil  
heare you.  
Cardinall  
Allēs oratiō  
to his coun-  
trimen.

A Florene is  
an Italian  
crownē, of  
the value of  
iiiij.s.vj.d.ste.  
Roma dat om-  
nia, omnia  
danibus.

The English  
mens suppli-  
cation to the  
Pope.

When the next daie was come wherin they shold appeare in Saint Peters church, they (according to their holy fathers commandement) resorted thereto, and there heard divine masse, offering to our Ladie and to Saint George, and praying them, that the y would chaunge and conuert the minde of the Pope, that they might continu in their Colledge and places as they had done tofore. When they had so done, Cardinal Allen called them together and spake thus: I neede not tell you ( my deare and louing countrimen ) what the cause is, that we are com- maunded hither. You knowe I am sure by the proclamation yesterdaie, that we are this daie to be banished, according to the edict and decree of our holy Lord, Gregorie the xiiij. and his Cardinalles: the cause why ( I promise you faithfully ) I know not, neither any of you do know, as I conjecture: which is no smal griefe and dolor vnto vs: what shall we do ( good countri- men? ) Can you invent no waie to remedie the matter, or at least to pacifie it for a while vntill farther deliberation? They answered, we knowe none. Then ( quoth the Cardinall ) what say you to this: Some of the grātest and most substantiall of you shall goe with a Supplication to our holy father. We are con- tent, said they, if it māie any whit further vs. You shall (quoth the Cardinall) caris with you a thosand Florens, and be- stow it vpon his holinesse: three hundred of the which I my selfe will giue, and the rest shall be collected among you. This much we will not onely now, but yearly hereafter giue vnto him, so that we māie haue licence and security here to inhabite, and this ( no doubt ) will doe the deede, and accomplish our desire. *Iacta est alea* ( sayd they) we like it well, let it be per- foured. Then they gathered the mony, and did put it together, and went with it to the Pope, and gaue him their supplication, the tenour wherof was after this maner.

In most humble and obedient wise complaine vnto your hol- nesse, your poore afflicted and desolate seruants the English Catholiques. Wheras it hath pleased your Highnesse, together with your reverend Cardinals for to renounce vs, to pronounce vs exiles and banished, & to make a proclamation therof yester- day to be published, that we shold all this day appeare at S.Pe- ters.

ters church by nine of the clocke, and from thence directly to take our passage: we haue accōplished(as we are most bounden) your god and gracious commandement, and we are all there present to attend your pleasure & authoritie. May it please you to haue some fatherly pitie and compassion vpon vs, that are far from our native countrey, and to tender our cases so much, that we may cōtinne as we haue done heretofore, or else haue some lōger abode within your holy citie of Rome. We offer our selues prostrate under the feet of your holiness with all that we are, and that we haue. Haue vs, kill vs, call vs, recall vs, approue vs, reprove vs, submission in as you shall please: your voice (the voice of Christ in you spea.<sup>Wonderfull</sup> the English. king) we will acknowledge and reuerence: if we haue deserued exile, we are contented: if death shall be layd vpon vs, it shall be most sweet and welcome: whatsoever your pleasure and arbitrement is or shalbe of vs, we recken it an heauenly felicitie. We haue brought with vs a thousand Florens to bestow vpon your holiness: and we haue all agreed, consented and concluded toge-  
ther, to pay so much yearly vnto you, if so be we may haue your sacred licence & permission to remaine within this Citie. Accept therfore we beseech you, this our petition: weigh and ponder our estate in an equall balaunce: let not the sentence of banishment go against vs: and in so doing, you shall find vs as true & faithful vnto you, & as louing & trusty children, as any nation in Europe.

When the Pope had scene this supplication, and perceived the thousand Florens, that they would then presently and yearly af-  
ter give vnto him: *Si in lingua*, his anger was somewhat miti-  
gated, and the somme and profound father was wholly satisfied. *The Florens pacified the Popes anger.*  
For the Florens were the fragrant flowers that he desired, the  
Saints that he honored, the fishes that he angled for, and the texts  
of scripture that he studied vpon: yet to colour and cloke the mat-  
ter he spake this roundly vnto them.

My friends, your sute is cold, & your petition in vaine. That which hath bene ratified, confirmed, and concluded by me and my Cardinals, cannot esscapes be interdicted, or dissolved, *Sic Petrus, the Pope sic iubet Ecclesia:* there is now no remedie. *Facta transfacta omnia:*  
The tide is past, & the market ended: yet because you shal know  
that I am your soueraigne Lord and gouernor, & one that would

gather his children togither, as the hen doth her chickes, stay here a while, & I wil send with you one of my Secretaries to the rest of your companie, and he shal declare vnto you more amply and fully my will, pleasure, and determination. So he caused one of his Secretaries to come vnto him, & taking him aside, he shewed him his intent and purpose concerning the English Catholikes, willing & commanding him to go with them to S. Peters church, to receiue their money, & to give them a *quietus est*, a full pardon and remission of their sinnes, and permission to returne againe to their houses and mansions. The Secretary went with them, and vttered this solemne Oration vnto them.

The Secretaries oration to the Englishmen.

My deare frends and god bretren, cōfōrt your selues, & be of good cheere: for the case I can tell you is altered, & you are againe received into fauor & benedictiō. How highly is God to be praised for that he hath prouided for his flock so god a Shepherd, & for his Church so wise & prudent a Pastor as Gregorie is. How greatly are you bound to him, who being Christ's vicar & chiefe deputie, Peters successor, the Doctor of all Doctors, the father of al fathers, and the master & teacher of all the world, so graciously prouideth for the health and welfare of his servants, and carefullie seeketh to aduance and promote the Catholike Romaine religion. How louely and louingly doth he tender the cases of you English Catholikes, & how mercifully hath he dealt with you? He hath pardoned your offences, and forgiuen your transgressions, he hath sent me vnto you with his *quietus est*, with his Indulgence, and full absolution of your sinnes, yea, and with his sacred fauour & tolleration to remaine in your former places and habitations.

Therefore Alleluya, praise ye our Lord: returne backe again, and do your duties accordingly. Having ended this speech, the Englishmen thinking to haue an excludite, gaue a great plaudite, and said, *Vixit Gregorius, Dominus Deus noster.* The secretarie received the Florens, and tooke his leane of them, returning to the sweete side of blessed Gregorie: the English fugitives returned backe againe with no smal ioy and contentation, being very shortly afterwards sworne againe to the Romaine faith, and commanded to fast twice a weeke in remembrance thereof, for the space of seauen yeares.

The English  
returne to  
their vomite  
and to their  
wallowing  
in the myre.

# THE ANATOMIE OF POPE IOANE,

VVHEREIN HER LIFE, MANERS  
and death is liuely layd abrode and opened, and  
the forged cauels and allegations, that our  
aduersaries vse for her, throughly vn-  
ripped and confuted:

*Necessarie for all those that are not fully acquainted vwith  
the storie, and not unfrusefull to all them that loue and  
embrace the true religion of Christ, and abhorre  
the sottish illusions of Romish Antichrist.*



Imprinted at London by Richard Field dwelling in  
the Blacke-friers neare Ludgate. 1591.



## TO THE REASONABLE READER.

**T**Hou hast here mine Anatomic of Pope *Ioane* briefly comprised: if not cunningly as it ought, blame mine insufficiencie: if not as an expert Chirurgian, impute the fault to want of skill, and not of good will. Howbeit, *errare fortassis possim*, *hereticus esse non possum*. The matter hereof is so manifest, that *cornu copiae* were needless to polish it, and the truth so evident, that the Pumi-stone of exquisit and superficiall eloquence wold not haue bene requisit to flourish and smooth it. Reade therfore willingly, iudge indifferently, and correct friendly. Let reason rule thee, authoritie moue thee, and truth enforce thee. And let vs both pray together, that the truth may be maintained, all errors confounded, and Gods name glorified.  
Fare-well.

THE



# THE ANATOMIE OF POPE IOANE.

## C H A P. I.

How our aduersaries the Papists are ashamed of Pope Ioane, and how some of them do peremptorily denie the story thereof.



So the scriptures are plaine to prove, the doctours and learned fathers plentifull to testifie: so manie and great are the signes and tokens which the Lord from time to time hath shewen, that Rome is Babilon, the Pope Antichrist, the abomination of desolation, the archenyng of Christ, and that man of sinne, which lifteth himselfe aboue all that is called God. Among which none surely is more lively and evident, and more to be weighed and considered, then that of Pope Ioane, which is such a notable president and singular demonstration thereof, that no man (vnlesse wholly possessed of sathan, and a verier beast then euer was Nabuchadnezar) will doubt or put any diffidence therein. This is that which is the onely eye sore, and biting corrasine to our aduersaries, which pulleth downe their proud peacockes feathers, and battereth their paper wals cleane to the ground. This is that which grieueth them to the gaules, and pricketh them to the quicke, which overwhelmeth them with horrour, and drowneth them top and taile in shame and dishonour. For as the shamefull and detestable end of Arius, was such a terrorre and cooling card to his adherents, that they went away hush't overcome with shame, and couered with confusion: so the straunge euent of Pope Ioane and her oppro-  
Euseb. lib. 10.  
cap. 14. Super-  
ratipudore, &  
adoperis confu-  
sione discedens.  
brious death, is such a torment and torture vnto them, that in

Essay. 1.2.1.

Anton. Par 2.  
Tit. 16. cap. 1.7

their owne consciences they are stunged and accused, and compell'd to crye: *Quomodo facta est meretrix urbs fidelis?* How is that faithfull Citie become a strumpet? Antonius the Archibishop of Florence, when he had opened this whole storie of Pope Ioane, was so astonied with the straungenesse and admiration of the matter, that he cryed out: *O altitudo Sapientie, & Scientie Dei: quam incredibilia sunt iudicia eius?* O the depth of the wisedome and knowledge of God, how incredible be his iudgements?

A story writer, living in the time of king Edward the sonne of Egelred, and Emma.

See Marianus printed at Basill, colluma. 407. Sub anno dom. 854. The author corrupted. Psal. 145. 17.

A proper figleafe of our aduersaries to couer Dame Ioane

Euseb. lib. 3.21

*Marianus Scotus*, perceiving what a deepe downfall and ruine this brought to the See of Rome, and that God would haue such a matter openly knowne, to the euerlasting detestation both of the person and place, writeth thus: *Propter turpitudinem rei, & mulierem sexum, Authores Pontificy huius Iohanna nomen non ponunt.* Both for the shame of the matter, and also for the woman kind, the Popish Chroniclers leauue out the name of Pope Ioane. Can there be a more manifest tokē then this, both of great corruption of manners, and of dissolution of life? Can there be a more infallible argument of open horroz and filthinesse, in that onely See aboue all others? Surely, surely, the Lord is righteous in all his wayes, and holy in all his workes, and all his iudgements are done in truth and equitie. But our aduersaries haue a figgelease to couer this shame, and thinke by that, to shifte and face out the matter, and to passe away invisible in a cloude. They flatly deny that there was ever any Pope Ioane in Rome, yea they stoutly & sturdily defende it, and say, that it is a fond and vaine fable, a lye, and a tale inuented of malice & stomacke against them. Host, and sayre, my Maisters: your figgelease is dye and withered, and not worth a rotten figge, for it doth vncouer your shame, shew your nakednesse, and bewray your trecherie, and dastardnes in the cause. You can not blide the flowing Seas, nor blind the Sunne-beames, you haue as great an aduantage by the denying of it, as the Ebionites had by denying S. Pauls Epistles, and calling him an Apostata of the law. But can you proue it so? Alas you can not: for your owne Doctors and Proctors, haue written and related it so plainly and pliably, that you must needes (vnlesse you clippe their credites, and

deface

deface them) confess it. *Martimus Polonus* the Popes Penitentiarie, and a Monke of the order of Cisterce, who lived about the year of our Lord 1320. hath written and reported it: So hath *Platyna in Iohanne 8. Sabellicus, Enneadis 9. lib. 1. Marianus Scotus. Rausius Textor in Officina. Antoninus the Archbishop of Florence. Supplementum Chronicorum. Chronica Chronicorum. Fasciculus temporum*, and others mo. Are all these lyars and tale tellers? Are the writings of all these men fabulous and untrue? I trust you will not say so. Then give place unto the trueth, and kicke not still against the spurie: for the truth is great, and will preuaile, and with ye, mill ye, it will conquer. Deny not such a miraculous token, shewing as it were in a glasse, the corruption and abomination of the Romaine Church, and of the Pope thereof, the open aduersarie of God, and the abomination standing in the holy place. Acknowlede and confess it, and let the remembrance thereof worke such repentance and remorse in you, that you may renounce your errors, abjure your hereties, forsake the kingdom of darknesse, and serue the Lord in true holinesse and righteousness.

## C H A P. II.

How some of our aduersaries goe about to excuse and shift the matter, by possibility of nature, saying, that Pope Ioane might be Hermaphroditus, that is, a man and woman both in one.

**T**he Lyon is knowne by his clawes, the Leoparde by his spots, and our aduersaries by their peruerse & corrupt dealing to defend Pope Ioane, and to colour her filthinesse and abomination withall: wherein as many of them haue toyled and moyled not a little, so especially hath one Cope our Countreyman, an earnest Proctor for the Pope and his Prelates, who writing of this matter, sayth thus:

*Necque hic ego quicquam disco de Hermaphroditis & alypoylrois, Dialogo de quibus veterum libri pleni sunt.* I will here say nothing of such persons, as he called Hermaphroditi, and are both man and woman all in one, whereof in old writers we find much mention.

Meaning thus in effect, that the Pope might be Hermaphoditus,

an Herkinalson, that is to say, a man and a woman both in one: and thinking by this miraces somwhat handsomly to excuse and shifte the master. Gentle stiffe for the nonce; and worthy dignitie for such a Romaine courtier. What lay is there so vaine and ridiculous, and what excuse so childe and fruolous, which they will not forse to serue their turne? The Pope may be a man and a woman both in one verie likely, for he might peraduenture wash himselfe in the fountaine Salmacis in Cariay, and be made halfe a man: or he might perchance embrase a woman as the p[ri]m[p]e did y[ea]r finding Hermaphroditus the sonne of Mercurius and Venus naked, and desirer of the gode as he did, that of h[er] two might be mads vate boode. Is not this Catholike Theologie, and apollolike discipline made to a Romaine champion? Is not this credibl[e] and to be iustified? Yes no doubt, for the Pope that is a God & aboue Angels, may transforme himself

Ouid. Meta. 4.  
Salmacis fons  
semiu[er]os facit.

Metam. 4. 49.

Cor. Agrippade  
Occul. Philoso-  
phia lib. I. cap.

45.

if it please him, as well as Protonus, Periclitenus, Achelous, and Metra the daughter of Erisichtho, and may & can do greater miracles then these: for in his hands is heauen, hell, and purgatorie, he hath all the earth at his commandement, all the saints at his commandement, yea, and all the diuels too if need be. Therefore a small matter it was for him, and the least miracle of a thousand, to make himselfe a man and a woman both in one. What cursed doctrine is this? alas what a childe and sillie excuse is this, to couer Dame Ioanes infamie, and to bring her to some credite in the world? O miserable and phantasticall imaginations, of verie heathen Atheists & Apistes not allowed nor maintained. For shame, for verie conscience sake, for the regard of the world, and for feare of Gods heauie wrath, reject such swilish dreames and ceremonies, and vphold no longer such blind and vaine excuses, in defence of that which is so well and perfectly knowne to the world, and which is such a cleare light, and plaine signification of sacrefidge, superstition and idolatrie in the Romaine sea. Let not Antichrist any longer deceiue you, nor the Romish Babilon infect you with her poisoned cuppes. Damne not vp the springs of the water of life, nor breake vp puddles of your owne, such as are able to hold no water, but serue the Lord with feare, and reioice vnto him with reverence;

embrace

Jerem. 2. 13.

Damne

embrace his word ; love him , and put your whole trust in him : then you shall be his people, and sheep of his pasture . then your leave shall not wither ; yea and then looke whatsoeuer you shall doe , it shall prosper .

CHAP. III.

How somesay, that the Pope being a man may afterwards be changed into a woman ; so that he may have a womanly body , and be called a transvestite .

**G**reat is the subtilitie , and merueilous is the craft that Satan useth to drawne men in heresie , to thrust them headlong into sinne and perdition ; and to make them obstinately wallow and welter therein . He will provide for them such fine excuses ; he will get for them such starting holes and defences ; that they shall thinke themselves secure , to be in the right way , and to stande upon god and firme ground ; when it is farre otherwise : yea he will leue no meanes unassayed to keepe them in his subiectiōn , and to make them drunken with their owne erronious opinions . This may be perceived in none more perspicuously then in the Papistes , and in no one thing more apparantly , then in their defence of Pope Ioane , whom the diuell hath so bewitched , so blinded ; and so wedded to their owne selfe - wiltes ; that to cover her deformitie , and to paint it out with some colour to the wold , they haue spredd theirselues againe as the heauens , and left no way unattempted . Wherefore let vs goe further , and see moare of their dealing , and moare of their fetches in the matter : and let vs come againe to Cope , and see what a god and ghostly Master he is for his Dame Ioane . After he had sayd , that the Pope might be an Hermaphroditus ; here steth not there , but going further , he forzeth Ovids Metamorphosis to serue his furne ; and sayth , that the Pope being a man , may haue changed into a woman : for these be his wordes . *Et ne à nostri temporis memoria longius abeam, non ignoror monumentis litterarum traditum. Mulierem quandam nomine Aemyliam Antoniu Spense, Civi Eubuleno nuptam, post duodecimum à nuptijs annum in virum transisse. Legi etiam alteram mulierem, ubi puerum peperisset, in marem fuisse mutatam.*

But not to go farther then thore remembrance of our owne tyme: I know that it is written that a certaine woman named Emylia, married vnto one Antonius spensa a Citizen of Eubulum , ten yeares after she had bene married, was turned into a man. I haue likewise read of another woman, that whē she had bene brought a bed, afterwards became a man. Certes this is strange for a man to be turned into a woman : but all thyngs well considered, it is nothing strange at all. For the Pope hath all lawes and knowledge within his brest, and whatsoeuer he be, he is holy, and immaculate, and can worke no smal wonders. May not he change himselfe into sundrie shapes, as wel as Jupiter, Mercurie, Apollo, and other of the Goddes? May not he be changed into a woman as well as Tiresias was : or as well as Caictana and Amilia into men ? Yes doubtlesse, for he is farre about them, and can do much more then euer they could. Therefore master Copes surmisse , that the Pope may be changed into a woman, is verie Catholike and substanciall, and fit for such a pregnant and illuminatō doctor. But sie for shame, what a fottish excuse is this ! What a vaine illusion and Maygaine ! Is there no better shif for surer refuge then this ? Is there no thicker cloud to spread ouer the matter with more likelihod ? Then who seeth not the bondage of Egypt : who sees not the spirituall Babilon, and the madnesse of them that commit spirituall fornication with her ? Better it had bene, and the safer way by a great deale , simple and plainly to have confessed it, then by a myzaclē to turne the Pope from a man into a woman, and that which is worst of all, obstinately to defend it. For now euerie one doth see, that you had leifer be filthie still, then leauie off your filthinesse, and had rather (because you loue your vices) Excusare , quam excusare . Excuse them, then forsake them : and as many as in spirite and truth do loue the Lord, do mourne for griesē, to see men carried so headlong with such godlesse and retchlesse imaginations.

How they haue left out Pope Ioanes name out of their Calendar:  
and how they haue hired Onuphrius Pamuinius of set purpose  
to face out the matter.

**S**ome of our aduersaries take this Enthemerine for an infallit, An Enthe-  
meme of  
our aduersa-  
ties to denie  
Pope loane.  
ble argumēt: Dame Ioane is not registered in y Calēdar among  
the Popes: *Ergo* it is but a vaine fable that euer dame Ioane was  
Pope in Rome. The consequent is very simple, & not to be gra-  
ted, because it is well knowne, that the bishops names as wel in  
Rome, as in other places, haue vpon sundrie occasions bee[n] of-  
tentimes quite striken out of the Calēdar. But dame Ioanes  
name (they say) is not in their Calēdar. It may be so; & wher-  
fore I pray? Martinus Polonus, one of their owne sworne b[ea]t-  
thers, doth tell vs. *Iohanna* (saith he) *non ponitur in Catalogo Pon-*  
*tificum tā propter mulieb[re] sexum, quam propter deformitate facti.*  
Pope Ioane is not reckoned in the Calēdar of the holy Popes, as  
wel for that she was a woman, as also for very shame of the matter.

The like doth Sabellius set downe. *Nullus defuncta honor ha-* Ennead. 9. lib. I.  
*bitus: fama tenet, ob tam fæda rei memoriam.* There was no honour Pag. 469.  
bestowed at her buriall: the report is, for the remembrance of  
her filthie act. By this we see, that the name of Pope Ioane was  
not put into the Calēdar of the Popes, partly because she was  
a woman, & specially, because she was a woman of such a filthy life,  
& vicious behaviour. Therfore this reason of our aduersaries is In Scholis in  
a blind conjecture, & of no force. But (they say) Onuphrius Pam- Platynam.  
uinius vpon Platina, hath truely & learnedly written hereof: & he  
that list to read that discourse of his, shal easily beleue the whole  
matter to be fabulous. Truth it is, that such a one indeede hath  
of late written thereof, and beaten his braines not a little to  
helpe out this matter, but all in vaine: for he was one of the  
Popes Parasites, hired and procured by him onely for that  
busynesse. His booke was painted in Venice, and plausiblie accep-  
ted of his friends and welwillers: but the stusse that he hath  
brought in there, to make the world beleue, that there was never  
any Pope Ioane in Rome, is such trash & so ridiculous, that it  
wilt grieve a god Christian in his heart, to read and see it.

*Quid non mentiri, vel quid non protinus audet  
Fingere mortale ingenium, ut sibi maior eundi  
In praeceps pateat via, liberior q, potestas  
Peccandi detur, minus & peccata pudoris  
In se contineant?*

Most impudent and notorious rai-  
lers and liars

This is the craft and policie of the Pope, to hire & procure men to smoth and sooth his matters, and to face and grace out his impieties, with many forged lies & false suppositions: thinking by that meanes, to dazel mens eyes, and to make them beleue they be true, godly, and apostolical. This haue many popish Pages of late done, and especially Amphilius, Onuphrius, Surius, and Hieronimius Bolsecus, one that hath used most shamelesse rayling, most vile, spiteful, and horrible lies and cauils, with an immoderate and vnciuile bitterness, proceeding from the vnsauearie and vnquiet humour of his heart, against the godly and reverend ministers of the gospel, Caluin, Beza, with others moe. God of his mercis graunt, that they may repent and amend their lives, renounce their damnable errors, forsake their cursed slanders, and not aduenture their wits in such desperate causes. For, *Nemo periculosius peccat, quam qui peccata defendit.* No man sinneth with more danger, then he that standeth in defence of sinne.

### C H A P. V.

VVhat yeare of the Lord Pope Ioane liued in Rome. How long she was Pope: and betweene what Popes she was.

Herodotus.

X Erxes the great king of Persia, when he brought ouer his huge armie into Grecia, sent out his letters of defiance, unto the great mount Athos that is in Macedonia, and commanded him to stand still, and not to stirre a foot, nor to woake any displeasure, either to himselfe, or to his armie. Euen by like authoritie, and with as good discretion, the Pope and his hyrelinges haue done with dame Ioane, who being able no kind of way, to colour or cloake her sufficently, haue sent out their letters and defiance to all Countreyes and Regions that perfectly knowe her, commanding them not once to spurne or kicke against her, nor so much as to make any record or mention of her.

er. But let them wrastle and wrangle so much as they will, let them curse & defie while they list, and let Onuphrius, and all the rabble rout of them do what they can, the truth thereof will never be forgotten: it is and will be absolutely knowne, to the bister confusion of proud Antichrist, and to the everlasting execration of all the popish and peccant synagogues. For although they haue left the name of Pope Ioane out of the Calendar of the bishops of Rome, onely for shaine, least it shoulde appeare in recordes that a woman, & such a woman had bene bishop of Rome, or that the bishop of Rome had bene with child: and although they never cease to halster and bungle up the matter, sometime with this shift, sometime with that, sometime affirmatiuely, sometime negatively: yet so many Chronicles would not haue recorded it, nor so many men would haue written it, nor the world would so univerſally haue belied these things of y<sup>e</sup> Pope, more then of any other, had it not bene true, credible, and veritie. For where I pray begā the history of her firste In Rome. From what place was it firste published abroad into the world? From Rome. What be they that haue written and declared it? The truthe friends of Rome: yea the great autenticall doctors and commissioners of the Pope, haue described and attested it, some liuing foure hundred yeares agoe, some five hundred, who haue euer bene counted famous fathers in Rome, and worthy of no small authoritie and reverence. What yeaer of our Lord was dame Ioane Pope in Rome? As they haue written, 853. How long was she in the Popedom? As they haue written, two yeaeres, one moneth, and foure dayes. Betwixt what Popes was she? As they themselves haue written, betweene Leo the fourth, and Benedict the third. Seing then that our aduersaries owne friends and Proctors haue written and related it, and so plainly and exprestly shewen it, I maruell much with what faces any of them can denie it, or go about to excuse it.

48 THE ANATOMIE OF POPE IOANE  
C H A P. VI.

What Pope Ioanes name was, how she was not borne in England, but at Mentz in Germanie, and how she came to Rome, and to the Popedome.

The cause why Pope Ioane is thought to be an English woman borne.

Why she was called Ioane English.

Many there be (I knowe) and those our owne countrmen, who thinke and beleue Dame Ioane to be an English woman borne. I can conjecture no other thing to be the cause hereof but report onely, being for the most part more common then true, and especially because in manie autho:rs entreating of this matter, is found, *Iohannes Anglicus*, or *Iohannes de Anglia*, which seemeth unto them to be translated, John an English man, or John of England. Because I would haue all those that be not as yet truly certified and resolued herein, to agree together and rightly to beleue this point, I will declare unto them the truth of the matter, according to the opinions of the best and most approued writers. She was called Ioane English by the surname of her father, and borne at Mentz in Germany. Martinus Polonus the Popes ghostly Penitentiarie, discoursing at large of this matter affirmeth the same, for thus he writeth. *Iohannes Anglicus, natione Maguntinus, sedis annos duos, mensem unum, dies quatuor, &c.* John English (so surnamed) borne at Mentz, sate in the Romaine Sea two yeares, one moneth, and four dayes. Theodoricus Nicimus also, sometime the Popes Secretarie, and therefore had good cause to know the truth hereof, doth liuely paint out the whole matter, and expressly sheweth the same. *Et fuit mulier de Maguntia nata, que studiit Athenis sub virili habitu: & in tantum profecit in artibus, ut tandem veniens Romanam per biennium in schola Artes liberales legerit: & adeo sufficiens fuit, ut etiam Masores & Nobiles urbis eius lectiones frequenter audinerint. Et postea eligiur in Papam &c.*

And there was Ioane a woman, borne at Mentz, and had studied at Athens in the apparel of a man, and had so profited in the Artes, that at last comming to Rome, two yeares together she professed the liberal Sciences in a Schoole. And her gift in teaching was such, that the Elders and Nobles of the Citie resorted often to heare her reade. Afterward she was chosen Pope, &c. *W<sup>e</sup>ll neede*

neede not cite any more testimonies for farther proove hereof: Pope Ioane  
 these two doe manifestly shewe, that she was a Dutchwoman a Dutchwo-  
 borne, and not called Ioane English by the name of the Count-  
 manborne.  
 trey, for that she was an English woman borne in England (as  
 many imagine) but only by the surname of her father. for who  
 knoweth not that there are many at this day called by þ names  
 of Scot, Irish, French, Welsh, Norman, Gascoyne, Holland,  
 and yet not borne in any of these Countries, but onely in Eng-  
 lande. Therefore it is true, and without all doubt, that Pope  
 Ioane was not borne in England but in Germany. Notwith-  
 standing some there be ( whose authoritie is verie credible and  
 sufficient ) that say her name was Gilberta, and calles Ioan the Her right  
 eight: who likewise affirme, that she was a Dutch-woman of name was  
 Gentz, and went with an English monke, out of the Abbey of Gilberta, but  
 Fulda to Athens, in mans apparell. Well, truth it is, that she  
 was in the young yeares of a girle brought to Athens, by one  
 that was her louer in mans apparell. There she studied, and  
 profited so much in diuersle sciences, that none were found to at Athens.  
 be compared with her. This is not straunge, nor much to be  
 marueiled at: for Rauisius Textor in Officina, writeth the like of Women  
 one Marina, that dissembling what she was, liued many yeres in  
 an Abbey as a Monke: & of Lasthenia, Axiothea, and others, that  
 being women, came into the Schole in mans apparell to heare  
 Plato. The like doth many others write of Euphrosyna that bo- men.  
 ly mayde, that dwelt 36. yeares in Monkes apparell among  
 Monkes, and was never otherwise taken then for a Monke. Pope Ioane  
 came to Rome.

From Athens shee came to Rome, and there professed learning openly, and had great Doctorz to her Schollers, and for opinion of learning and god life by one consent of all, was made Pope: being in this high and glorious seate, she behaued her selfe so orderly, and discharged that supernall office so absoluately, that she was with child, and as she went in procession deliverner thereof, and so dyed. Thus was the Pope of Rome, A most liue-  
 who is such a parle fellowe that he can not erre, a woman with childe, deliverner in procession, dead openly in the streates, and buried without any honour or solemnitie. God give all Christians grace by this example to beware of the Antichristian and Ba-

42. THE ANATOMY OF POPE IOANIS.

bylonicall Pope, to renounce him, and all his errors, to reiect  
him and all his parasites, and to so the truth and that blessed  
hope wherewhile they haue bene called, In as they may glorie  
him alone, who is the true God, and also that same Jesus Christ,  
whom he sent downe to us from heauen, to whom with the Father,  
and the holy Ghost be given all honour and glorie euerlastingly, Amen.

FINIS.



THE HISTORY

OF

# The Romaine Judgment

which happened in the

Year 1755.

BY J. C. ROMEY,

Author of "The

French Revolution,"

"The English Revolution,"

"The American Revolution,"

"The Russian Revolution,"

"The Spanish Revolution,"

"The French Revolution,"

"The English Revolution,"

"The American Revolution,"

"The Russian Revolution,"

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